THE DIVINE HADITHS

الأحــاديث القدســية

BY

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He studid B.A. with Education in Arabic & Islamic Studies. in 1959 he obtained his post graduate degree (AL - Alimiyyah with Education) in Arabic & Islamic Studies. in 1961 he completed **THE THREE YEAR POST-GRADUATE ENGLISH COURSE IN ENGLISH OF AL-AZHAR'S ADVISORS ABROAD.** Shiekh muhammad Higab taught in Cairo from 1959 at all levels. in March 1959, he joined Al-Azhar to be in charge of Media & Translation in sheikh Al-Azhar's office. In September 1961 he was delegated to Naigeria (among the first five-Ulamas) to teach Arabic & Islamic Studies at the School for Arabic Studies, Kano. in1964 he was seconded for one year to the Fuculty of Arabic & Islamic Studies of Abdullahi Bayero College, Kano (now Bayero University) as a Lecturer for Arbic Literature.

Towards the end of 1967, Shiekh Muhammad Higab was trnsferred to Government College, Kaduna where he founded the department of Arabic & Islamic Studies. he later served as Vice-principal of the College from 1975 to 1978.

In January, 1979 he joined the Inspectorate Division of the Kaduna StateMinistry of Education as Staff Inspector for Arabic and Islamic studies.

In 1986 , he was offered the post of a senior Lecturer, Islamic Studies , at the University of Sokoto , Nigeria .

Shiekh Muhammad Higab has written many books and articles on various aspects of Islam and Arabic . He has been regularly writing articles on Islam and its culture in the New Nigerian published every Friday .

He translated into English so many books on Islamic Studies , and reviewed about 100 Islamic books for Islamic Research Academy of Al - Azhar , Cairo .

THE DIVINE HADITHS

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METHOD OF TRANSLITERATION

The Following method of transliteration is used in this book :

’	ء	ḍ	ض	a	ـَـ
b	ب	ṭ	ط	i	ـِـ
t	ت	ẓ	ظ	u	ـُـ
th	ث	‘	ع	ā	ـَا
j	ج	gh	غ	ū	ـُو
ḥ	ح	f	ف	ī	ـِى
kh	خ	q	ق	aw	ـَو
d	د	k	ك	ay	ـَى
dh	ذ	L	ل	(ī) iyy	ـِىّ
r	ر	m	م	(in the final form)	
z	ز	n	ن	(ū) aww	ـُوّ
s	س	h	هـ	(in the final form)	
sh	ش	w	و		
ṣ	ص	y	ى		

THE DIVINE HADITHS

INTRODUCTION:

In the name of Allah , the Beneficent , the Merciful Praise to be Allah Lord of the Worlds , Who provides good abode for the righteous. Peace and prayer be upone the Prophet Muḥammad , the Latest of the Prophets , and peace and prayer be upon his family , his companions and his followers until the Day of Judgement.

This book comprises the Divine Hadiths contained in the books:

(1) *Muwaṭṭa' Mâlik.*
(2) *Ṣaḥîḥul Bukhâri.*
(3) *Ṣaḥîḥu Muslim.*
(4) *Jami' Al-Tirmidhi.*
(5) *Sunan Abî Dâwûd.*
(6) *Sunan Al-Nasâ'i.*
(7) *Sunan Ibn Mâjah.*

May Allah be pleased with them.

The Divine Hadiths are named as such and attributed to Allah alone , narrated by the Prophet **(P.B.U.H.)** in accordance with inspirations or dreams.

The narration was done by the Prophet with his words expressing the meaning. The Holy Qur'an is preferable to these Ḥadiths because its words are

revealed by God , unlike the Divine Ḥadîths whose words are those of the Prophet , but the Qur'an is completely God's book and words revealed through the Angel Gabriel to the Prophet Muḥammad **(P.B.U.H.)** in words and in meanings. (Imâm Karmani, chapter of Fasting) .

Difference Between The Divine And Prophetic Ḥadiths :

The Ḥadith is either Divine or Prophetic. The Divine Hadith is narrated by the Prophet in his words for his Lord Exalted be He. The Prophetic Ḥadith is in words and meanings attributed to the Prophet , though inspired by God the Most High .

(Ibn Hâjar in Al-Fatḥ Al-Mubîn)

Al-Ḥalabi talks About the Divine Ḥadiths as saying : They are inspired by God to the Prophet Muḥammad **(P.B.U.H.)** on the Night of Ascent. They are described as the secrets of Revelation.

Ibn Hâjar adds : It is necessary to show the difference between the recited revelation which is the Qur'an and the inspiration narrated by the Prophet for his Lord.

It should be noted that the Qur'an is miraculous and preserved from any change and it is also recited in

prayer and is forbidden to sell . It cannot be touched except by the pure. on the contrary, Divine Ḥadith cannot be recited in prayer and can be sold . They may also be touched by the impure and cannot be described as miraculous as the Qur'an.

How To Narrate The Divine Ḥadith :

For the narration of the Divine Ḥadith there are two formulae :

(1) The Narrator should say : The Messenger of Allah **(P.B.U.H.)** narrates for his Lord His Saying .....
(2) The narrator may say : Allah , be He Exalted , in what is narrated by His Messenger , Says .....

In order to emphasise the difference between The Qur'an and the Divine Ḥadiths , we bring forward what has been stated by Al-Amîr Hamîdul Dîn :

1) The Holy Qur'an is miraculous , while the Divine Ḥadith cannot be described as such.
2) Prayer cannot be performed without the Holy Qur'an , as for the Divine Ḥadith : it cannot be recited in Prayer
3) The denial of the Holy Qur'an is a sort of disbeleif but the denial of the Divine Ḥadith is not considered as such thing , its denial is regarded as Wikedness.

4) The Qur‘an was revealed by Allah though the angel Gabriel , unlike the Divine Ḥadiths.
5) The words of the Holy Qur‘an are purely from God, while the words of the Divine Ḥadiths are from the Prophet.
6) Purity is necessary for touching the Holy Qur‘an , but the impure can touch the Divine Ḥadiths. (Narrated in Al-Ithâfât Al-Saniyyah).

(١) النبأ العظيم

عن أبى الدرداء - رضى الله عنه أن رصول الله - صلى الله عليه و سلم - قال فيما يرويه عن ربه :

"إنى و الجنَّ و الإنس فى نبإٍ عظيم , أخلق و يعبدُ غيرى و أرزق ويشكر غيرى "

رواه البيهقى و الحاكم عن معاذ و الديلمى و ابن عسكر.

TRANSLITERATION :

ANNABA' UL-'AẒÎM

'An Abid-Dardâ' - Raḍiyallâhu 'anhu - anna rasûl Allah - Ṣalla Allahu 'âlayhi wa sallama -qâla Fîma yarwîhi 'an Rabbih :

" Inni wal-jinna wal Insa Fî naba'in 'aẓîm , Akhluqu wa yu'badu ghayrî , wa arzuqu wa yushkaru ghayri "

Rawâhu Al-Bayhaqî wal-Ḥâkim 'an Mu'âdh wal-Daylamî wabni 'Asâkir.

TRANSLATION :

GREAT TIDING

On the authority of Abul-Dardâ' and Mu'âdh Ibn Jabal (may Allah be pleased with both of them) who said : The Messenger of Allah **(P.B.U.H.)** reported his Lord as saying:

> "Myself , the linn and mankind are in great tiding. Despite the fact that I have created (the Universe) , others are worshipped . And despite the fact that I give sustenance , others are rendered thanks."
>
> Transmitted by Al - Bayhaqi , Al - Hâkim , Al-Daylami and Ibn 'Asâkir .

Comments on the Ḥadith :

Although God's bounties rendered to man are countless , we receive news from various parts of the world that other beings are faithfully worshipped. Among these beings , the most recent news of worshipping the devil himself. The Holy Qur'an has described satan as accursed by Allah and mankind.

It is our Duty not only to accurse the worship of the devil , but also to exterminate the whole thing from our

society and purify it from such dirts and prevarications.

(٢) محبة الله تعالى لعبده

عن أبي هريرة – رضى الله عنه – عن النبيّ – صلى الله عليه و سلم – قال:

" إذا أحبّ الله العبد ، نادى جبريل : إن الله يحب فُلانا فأحببه ، فيحبّه جبريل ، فينادى جبريل فى أهل السماء ثم يوضع له القبول فى الأرض."

رواه البخارى فى كتاب الأدب عن المحبة ج٨ ، ص١٤.

TRANSLITERATION :

MAḤABBATULLÂHI TA'ÂLÂ LI-'ABDIH

'An Abî Hurayrata - raḍiyallâh 'anhu 'anin-Nabiyyi - Salla Allâh 'alayhi wa sallama - qâl :

" Idhâ ahabba Allâhul- 'abdan nâdâ' Jibrîl : Inna Allâha yuḥibbu Fulânan Fa-ahbibhu , fa yuḥibbuhû Jibril . Fa yunâdî Jibrîlu Fî ahlis - samâ' : Inna Allaha yuhibbu Fulânan Fa aḥibbûh Fa yuḥibbuhû ahlussamâ' . Thumma yûda'u lahul-qabûlu Fil-arḍ "

Rawâhul-Bukhâri Fi Kitâbil - Adab 'anil-Mahabbah Vol. 8 , P.14 .

TRANSLATION :

GOD'S LOVE TO MAN

On the authority of Abû Hurayrata (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H)** said :

> " If Allah loves a person He calls Gabriel saying : 'Allah loves so and so ; O Gabriel , love him .' Gabriel would love him , and then Gabriel would make an announcement among the residents of the Heaven : 'Allah loves so and so , therefore , you should love him also .' So , all the residents of the Heaven would love him , and then he granted the pleasure of the people on the earth ."

Transmited by Bukhâri , Vol.8 , P.14 .

Comments on the Hadith :

The love of God to man emanates from his obedience to his Lord and keeping praying to Him , especially not only performing the obligatory prayers but also the meritoricus prayers. in another Divine Ḥadith God says:

> " So often does my servant draw near to Me with performing the Meritorious Prayers until I love

him If so , I will be his hand he holds with , his legs he walks with and his tongue he talks with. That means , God guides him in all respects so that he may be succesful in this world and in the hereafter."

(٣) الصّلاة المقبولة

عن ابن عباس - رضى الله عنهما - أن رسول الله - صلى الله عليه وسلّم - فيما روى عن ربه قال :

"إنما أتقبل الصلاة ممن تواضع بها لعظمتى و لم يستطل على خلقى ، و لم يبت مصراً على معصيتى ، و قطع نهاره فى ذكرى و رحم المسكين، و ابن السبيل ، و الأرملة ، و رحم المصاب .

ذلك نوره كنور الشمس ، أكلؤه بعزتى و أستحفظه بملائكتى ، أجعل له فى الظلمة نورا ، و فى الجهالة حلما . و مثله فى خلقى كمثل الفردوس فى الجنة ."

رواه البزار

TRANSLITERATION :

AṢṢALÂTUL - MAQBÛLAH

'An Ibni 'Abbâsin - raḍiya Allâhu 'anhumâ - anna Rasûla Allâhi - Ṣalla Allâhu 'alayhi wa Sallama - Fîmâ yarwîhi 'an Rabbihî - qâl :

" Innamâ ataqabbaluṣ - Ṣalâta mimman tawâḍa'a bihâ li 'aẓamatî , wa lam yastaṭil 'alâ khalqi , wa lam yabit muṣirran 'alâ m'aṣiyati , wa qaṭa'a nahârahû Fî dhikrî , wa rahimal - miskîna wabnas - Sabîla wal - armalata , wa raḥimal - muṣâb. Dhâlika nûruhû kanûrish - shams akla'uhû bi'izzatî , wa astaḥfiẓuhu bi malâ'ikati. Ag'alu lahû Fiẓẓulmâti nûran wafil - Jahâlati ḥilma . "

Rawahul-Bazzâr .

TRANSLATION :

THE ACCEPTABLE PRAYER

Ibn 'Abbâs reported the Prophet **(P.B.U.H.)** to have narrated for his Lord this saying :

I certainly accept the prayer from him who is humble before my Greatness ; not exalting himself above My Creation nor persisting in disobeying Me . It is indeed acceptable from him who spends the daytime in My

remembrance , shows mercy to the poor , the wayfarer, the widow and the wounded .

such a worshipper's light is as shining as the sunlight. Therefore I protect him with My Glory and preserve him with My angels. I provide him with light in darkness and with tolerance in anger .

In short , his likeness among My creation will be like Firdaws in Paradise. (1)

Comments on the Ḥadith :

The Hadith comprises three points :

a. the importance of Prayer , because it is the Second Pillar of Islam . It can be described as the practical pillar in Islam ; and whoever establishes it :establishes the Religion . At the same time it forbids abomination and wickednes .

b. It Helps man to be modest and humble before his Lord and does not like to exalt himself above people . He places the most honourable part of his body , which is the forehead , on the ground in prostration

c. From prayer to prayer sins are erased ; for in prayer man seeks God's forgiveness . God then declares

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(1) Al-Bazzar .

His forgiveness to His worshippers as He sayes in another divine Hadith :

> " when My Servant commits sin then seeks My forgiveness : God the Most High says : My servant knows that he has a Lord punishing for sins and forgives the sins . O My angels I Have forgiven him ."

It should be noted that the remembrance mentioned in the ḥadith means that man keeps God always in his mind so as to watch over him in everything he sayes and does . whosoever remembers God , desisting from committing sins and instead , he shows mercy to those around him , God will provide him with the top degree of paradise .

(٤) عدل و كرم

عن ابن عباس – رضى الله عنهما – عن رسول الله – صلى الله عليه وسلم – فيما يرويه عن ربة عزّ و جلّ قال :

"إن الله كتب الحسنات و السيئات ، ثم بيّن ذلك . فمن همّ بحسنة فلم يعملها ، كتبها الله عنده حسنة كاملة . فإن همّ بها فعملها ، كتبها الله عنده عشر حسنات ، إلى سبعمائة ضعف ، إلى أضعاف كثيرة . و إن همّ

بسيئة فلم يعملها ، كتبها الله عنده حسنة كاملة ، فإن همّ بها فعملها ، كتبها الله سيئة واحدة ."

أخرجه البخارى و مسلم.

TRANSLITERATION :

‘ADLUN WA KARAM

‘An ibni ‘Abbâsin raḍiya Allâhu ‘anhumâ , anna Rasûlallâhi - Ṣalla Allahu ‘alayhi wa sallama Fî mâ yarwîhi ‘an Rabbihî - ‘Azza wa Jalla - qâl :

“ Inna Allâha Katabal - ḥasanâti wassayyi’âti , thumma bayyana dhâlik . Fa man hamma bi ḥasanatin Fa lam ya‘malhâ , katabaha Allâhu ‘indahû ḥasanatan kâmilah . Fa in hamma bihâ Fa ‘amilahâ , katabaha Allâhu ‘indahû ‘aṣhra ḥasanât, ilâ sab‘i mi’ati di‘fin , ila ad‘âfin kathîrah.
wa in hamma bi sayyi’atin Fa lam ya‘malhâ , katabaha Allâhu ‘indahû ḥasanatan kâmilah.
Fa in hamma bihâ , Fa ‘amilahâ . katabaha Allâhu Sayyi’atan wâḥidah .”

Akhrajahul - Bukhâri wa Muslim .

TRANSLATION :

JUSTICE AND GENEROSITY

On the authority of Ibn 'Abbas , may Allah be pleased with them , who said : The messenger of Allah **(P.B.U.H)** , narrated for his Lord His saying :

> "Allah , be He Exalted , has decreed the good deeds and the evil deeds and expounded that . Therefore , he who intendes to do a good deed and has not done it , it is certainly recorded with Allah as a complete good deed . If he does it , it is certainly recorded with Allah as ten deeds , even up to seven hundred deeds and up to many more than that . However , if he intends to do an evil deed and has not done it , it is certainly recorded with Allah as a complete good deed . If he intends to do it and has done it , it is recorded with Allah as only one evil deed ."

Transmitted by Bukhâri and Muslim .

Comments on the Hadith :

the establishment of justice and Generosity has been interoduced by God in the beginning . He has also laid the intention of doing that which is considered good and decreed that merely intention without putting it

into action will be rewarded . the Prophet **(P.B.U.H.)** in a ḥadith narrated by Umar Ibn El - Khattab , says :

Actions are judged according to intentions and for everyone that which he achieved ....

To eneourage the maintenance of justice and spread it among people , God has constituted the forgiveness of the intention of committing sins as long as they are not done . The Holy Qur'an outlines the idea of both justice and generosity in God's saying :

> " The good deeds and evil deeds are not equal . Repel evil with what is best . Then whom you had enmity shall become a loyal friend ." (Sura 41:34)

(٥) ســب الدهر

عن أبى هريرة – رضى الله عنـه – قـال : قـال رسـول الله – صلـى الله عليه و سلم – قال الله عز و جل :

" يسب ابن آدم الدهر ، و أنا الدهر ، بيدى الليل و النهار ."

أخرجه البخارى من باب (لا تسبّوا الدهر) ج٨ ص ٤١

TRANSLITERATION :

SABBUD - DAHR

'An Abî Hurayrata - raḍiya Allâhu 'anhu - qâl: qâla Rasûlullahi ṣalla Allâhu 'alayhi wa sallama - qâla Allâhu - 'azza wa jall :

" yasubbu ibnu Âdama - ad-Dahr , wa ana ad - Dahru , biyadî allaylu wan - nahâr."

Akhrajahul - Bukhâri , min bâbi
(Lâ tasubbud - dahr. , Vol. 8 , P. 41)

TRANSLATION :

THE ABUSE OF DAHR

On the authority of abû Hurayrah , may Allah be pleased with him , who said : The Messenger of Allah , **(P.B.U.H.)** said : Allah be He Exalted said :

" The offspring of Âdam abuse the Dahr (Time) . and I am the Dahr (1) . In My hands are the night and the day ." (2)

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(1) I am the Dahr means : I am the creator of the time .
(2) Transmitted by Bukhari : 'Do Not Abuse Al - Dahr (The Time)', Vol. 6 ,P. 133

Comments on the Hadîth :

It is strange to say that people used to throw their faults on time and the like , thereby trying to get rid of their sins . It is well known in Islam that man always chooses with his own free will the doing of right or committing of wrong . In this respect , the Qur'an says:

> "If you do good it is for the good of your own souls , and if you do evil it is against yourselves ." (sura 17:7)

(٦) منزلة الولىّ

عن أبى هرريرة - رضى الله عنه - قال : قال رسول الله - صلى الله عليه و سلم -

" إن الله تعالى قال : من عادى لى ولياً ، فقد آذنته بالحرب ، و ما تقرّب إلىّ عبدى بشىء أحَب إلىّ مما افترضته عليه.

ولا يزال عبدى يتقرب إلىّ بالنوافل حتى أحبه ، فإذا أحببته كنت سمعه الذى يسمع به ، و بصره الذى يبصر به ، و يده التى يبطش بها ، و رجله التى يمشى بها . و لئن سألنى لأعطينّه ، و لئن استعاذنى لأعيذنّه ."

رواه البخارى.

TRANSLITERATION :

MANZILATUL - WALIYY.

'An Abî Hurayrata - raḍiya Allâhu 'anhu. qâl: qâla Rasûlullâhi - Ṣalla Allâhu 'alayhi wa Sallam :

"Inna Allâha ta'âlâ qâl : Man 'âdâ lî waliyyan fa Qad âdhantuhu bil-ḥarb.
Wa mâ taqarraba ilayya 'abdî bi shay'in aḥabba ilayya mimma iftaraḍtuhû 'âlayh .
Wa lâ yazâlu 'abdî yataqarrabu ilayya bin - nawâfili hattâ uhibbah . Fa idhâ aḥbabtuhû Kuntu sam'ahu alladhı yasma'u bih , wa basarahu alladhî yubṣiru bih . wa yadahu allatî yubṭishu bihâ . wa rijlahu allatî yamshî bihâ . wa la'in sa'lanî la'u'ṭiyannah , Wa la'in ista'âdhanî la'u'îdhannahu."

Rawâhul - Bukhâri

TRANSLATION :

THE STATUS OF THE RIGHTEOUS

On the authority of Abû Hurayrah (may Allah be pleased with him) who said : The Messenger of Allah , **(P.B.U.H)** , narrated this saying of Allah , the Most High :

" He who contracts the enmity of a righteous person (who is beloved by Allah) I shall declare war against him . Indeed , there is nothing beloved by Me from a esrvant of Mine better than his performance of what I have made obligatory to him .

So often does My servant draw near to Me with the performance of the Nawafil (Supererogatory prayers) , till I like him , and once I like him , I shall be his hearing he hears with , his sight he sees with , his hand he lays hold with and his Legs he walks with . If he asks Me , I will surely give him , if he seeks My refuge , I shall certainly give him my shelter ."

Transmitted By Bukhâri .

Comments On The Ḥadith:

Righteousness (Taqwa) is declared to be a supreme deed : the Person concernsd is described as taqiyy (righteous) or waliyy .

The Rightous has reached such a degree by his good saying and deeds and by avoiding evil deeds . Not only by doing what is good and shunning what is evil , but also drawing near to God with performing meritorious institutions , be they prayers , fasting , alms or pilgrimage .

(٧) اللّوم عليك

عن أبى ذرّ - رضى ا لله عنه - أن رسول ا لله - *صلى ا لله عليـه و سلم* - قال فيما يرويه عن ربه:

"يا عبادى : إنّى حرّمـت الظلـم على نفسـى ، و جعلتـه فيمـا بينكـم محرّماً، فلا تظالموا .

يا عبادى : كلُّكم ضالٌّ إلا من هديته ، فاستهدونى أهدكم ...

يا عبادى : كلكم جائع إلا من أطعمته ، فاستطعمونى أطعمكم ...

يا عبادى : كلكم عارٍ إلا من كسوته ، فاستكسونى أكسكم ...

يا عبادى : إنكم تخطئون بالليل و النهـار ، وأنـا أغفـر الذنـوب جميعـاً غير الشرك فاستغفرونى أغفر لكم .

يا عبـادى : إنكـم لـن تبلغـوا ضرّى فتضرونـى ، و لـن تبلغـوا نفعـى فتنفعونى ...

يا عبادى : لوأن أولكم وآخركم و إنسكم وجنكم علـى قلـب رجـل واحد منكم ما زاد ذلك فى ملكى شيئاً .

يا عباى : لو أن أولكم وآخركم وإنسكم و جنكم كانوا على أفجـر قلب رجل واحد منكم ما نقص ذلك من ملكى شيئاً .

يا عبادى : لو أن أولكم و آخركم و إنسكم و جنكم قاموا فى صعيد واحد فسألونى فأعطيت كل إنسان مسألته ، ما نقص ذلك ممّا عنـدى إلاّ كما ينقص المخيط إذا أدخل البحر .

يا عبادى إنما هى أعمالكم أحصيها لكم ، ثم أوفيكم إياها : فمن وجد خيراً فليحمد الله ، و من وجد غير ذلك فلا يلومنّ إلا نفسه ."

رواه مسلم و أبو عوانه و ابن حبّان و الحاكم .

TRANSLITERATION :

ALLAWMU 'ALAYK

'An Abî Dharrin - raḍiya Allâhu 'anhu - anna Rasûl Allâhi - Ṣalla Allahu 'alayhi wa sallam - qâla Fîmâ yarwîhi 'an Rabbih :

" Innî ḥarramtuẓ - ẓulma 'alâ nafsî , wa ja'altuhû baynakum muḥarraman falâ taẓalâmû

Yâ'ibâdî kullukum ḍâllun illâ man hadaytuh . Fastahdûnî ahdikum .
Yâ 'ibâdî kullukum jâ'i'un illâ man aṭ'amṭuh . Fastat'imûnî uṭ'imkum .
Yâ 'ibâdî kullukum 'ârin illâ man kasawtuh Fastaksûnî aksukum .
Yâ 'ibâdî innakum tukhṭi'ûna billayli wan - nahâr, wa ana aghfirul - dhunûba jamî'an ghayral - shîrk fastaghfirûnî aghfir lakum .

Yâ 'ibâdî innakum lan tablughû ḍurrî fa taḍurrûnî , wa lan tablughû naf'î fa tanfa'ûnî .

Yâ 'ibadî law anna awwalakum wa âkhirakum wa insakum wa jinnakum kânû 'alâ atqâ qalbi rajulin wâḥidin minkum , ma zâda dhâlika fî mulkî shay'an .

Yâ 'ibadî law anna awwalakum wa âkhirakum wa insakum wa jinnakum , kânû 'alâ afjari qalbi rajulin wâḥidin minkum , mâ naqaṣa dhâlika min mulkî shay'an .

Yâ 'ibâdî law anna awwalakum wa âkhirakum , wa insakum wa jinnakum , qâmû fî Ṣa'îdin wâḥidin fa sa'alûnî , fa a'ṭaytu kulla insânin mas'alatah , mâ naqaṣa dhâlika mimma 'indî shay'an illâ kamâ yunqiṣul - mikhyatu idhâ udkhilal - baḥr .

Yâ 'ibâdî , innamâ hiya a'mâlukum uḥṣîhâ lakum , thumma uwaffîkum iyyâhâ , fa man wajada khayran falyaḥmad illâh . Wa man wajada ghayra dhâlika fa lâ yalûmanna illâ nafsah ."

Rawâhu Muslim wa Abû 'Uwanah , wabnu hibbân wal - Ḥâkim .

TRANSLATION :

THE BLAME IS ON YOU

On the authority of Abû Dharr , may Allah be pleased with him , who said : The Messenger of Allah **(P.B.U.H)** related for his Lord His saying :

" O My servants ! I have forbidden inequity to My self , and I have forbidden it among you as well . Therefore , do not treat one another unjustly . O My servants ! you are all wandering except that I guide . Therefore , seek My guidance so that I may guide you. O My servants ! you are all starving except that I feed , therefore , seek My food so that I may feed you .

O My servants ! you are all naked except that I dress , therefore , seek My clothing so that I may dress you . O My servants ! you may become sinful by day and night , though I forgive all sins . except disbelief , therefore , seek My forgiveness so that I may forgive you .

O My servants ! Indeed you will neither be able to harm Me , nor will you be useful to Me.O My servats ! Even if the first of you or the last of you , either man or jinn , is the most righteous one , will never be capable of adding

any to My Sovereignty . O My servants ! Even if the First of you or the last of you , either man or jinn , is the most debauched one , will never be capable of diminishing any of My sovereignty . The same as a needle when put into the sea , it will never diminish it any .

O My servants ! Indeed it is your deeds I reckon for you. Then I reward you accordingly . He who gets what is good should be thankful to Allah , and he who gets otherwise , should blame none but himeself ."

Transmitted by Muslim .

Comments On The Ḥadith :

God forbids wrongdoing to mankind , he has already forbidden it to Himself . This determination is applicable to one of the worst quality that is resented by everyone , and that quality is inequity . the Qur'an emphasises this in the Holy Qur'an as saying :

" Indeed God is never unjust even by the weight of an atom , and does a good deed , God will multiply it , and give from him a great reward ." (sura 4:40)

By such , God has established a great example to these creatures , especially those in charge of

societies and peoples . In place of inequity which is forbidden to the leaders and the subjects , The institution of justice is replacing the act of wrongdoing which man commits and he does so to himself before he does it to the others . Consequently the prohibition of inequity will find open hearts to listen to God's commands to avoid wrongdoing .

It should be borne in mind that the prohibition of inequity by Allah closes the way to wrong the others thinking they benefit from that . For it is Allah that we should turn to in case of seeking food , clothing and even forgiveness . We have to bear in mind that no creature wherever he is , can protect man from any harm as long as God does not want it to be done , or to benefit him as long as God has not decreed it .

(٨) التّوبة

عن أبي هريرة – رضى الله عنه – عن النبى – صلى الله عليه و سلم – فيما يحكى عن ربه عز و جلّ قال :

" أذنب عبدى ذنباً ، فقال : اللهمّ اغفر لى ذنبى ، فقال تبارك و تعالى : " أذنب عبدى ذنباً ، فعلم أن له ربّا ، يغفر الذنب ، و يأخذ به ، ثم عاد فأذنب : فقال : أى ربّ اغفر لى ذنبى ، فقال تبارك و تعالى : عبدى أذنب

ذنبا ، فعلم أن له ربّاً يغفر الذنب ، ويأخذ به ، ثم عـاد فـأذنب ، فقـال أى ربِّ : اغفر لى ذنبى . فقال تبارك و تعالى : أذنب عبدى ذنبا ، فعلم أن لـه ربّا يغفر الذنب ، و يأخذ بالذنب . اعمل ماشئت فقد غفرت لك ."

صحيح مسلم ج ١٠ ص ١٨٨

TRANSLITERATION :

AT - TAWBAH

'An Abî Hurayrata - raḍiya Allâhu 'anhu - 'aninnabiyyi salla Allahu 'alayhi wa sallama - fîma yaḥki 'an Rabbih - 'azza wa jalla - qâl :

" Adhnaba 'abdî dhanban , faqâl : Allahumma igfir dhanbî .
Fa qâla - Tabârka wa ta'âlâ : adhnaba 'abdî dhanban fa 'alima anna lahû Rabban yaghfirul - dhanba wa ya'khudhu bihî , thumma 'âda fa adhnaba faqâla : ay Rabbi ighfir li dhanbî : Fa qâla - Tabâraka wa ta'âlâ : 'Abdî adhnaba dhanban , fa 'alima anna lahû Rabban yaghfirul - dhanba wa ya'khudhu bih Thumma 'âda fa adhnaba , fa qal : Ay Rabbi ighfir lî dhanbî fa qâla - tabâraka wa ta'âlâ : adhnaba 'abdî dhanban , fa 'alima anna lahû Rabban yaghfirul - dhanba wa ya'khudhu bil-dhanbi . I'mal mâ shi'ta Fa qad ghafartu lak ."

Ṣaḥîḥ Muslim Vol. 10 , P. 188

TRANSLATION :

REPENTANCE

On the authority of Abû Hurayra (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H)** narrated his Lord as saying :

> " A person committed a sin and he said : O Allah , forgive me my sin , and Allah Be He Exalted said: 'My servant commited a sin and then he came to realize that he has a Lord who forgives the sins and takes to account (the sinner) for the sin . He again committed a sin and said : My Lord , forgive me my sin , and Allah Be He Exalted said : My servant committed a sin and then came to realize that he has a Lord Who would forgive his sin or would take him to account for the sin .' He again committed a sin and said : My Lord , forgive me for my sin , and Allah , Be He Exalted , said : ' My servant has committed a sin , and then came to realize that he has a Lord Who forgives the sin or takes him to account for the sin . O servant do what you like , I have granted you forgiveness ."

Transmitted by Muslim .

Comments On The Ḥadith :

The tradition emphasises the fact that no creature is even able to grant man forgiveness except Allah the Most High . If we happen to forgive , it emanates from God's forgiveness . The Hadith does not encourage committing sins and at the same time grants him forgiveness haphazardly . There are rules and regulation for forgiveness . Such has been explained by the Qur'an as follows :

> " A surely I am the Most Forgiving to him who repents and believes , and does righteous deeds , and then follows a straight path ." (Sura 20:82)

From this we have to understand that there are steps to be taken by the wrongdoes who wants God to grant him forgiveness . First , he should repent and admit his sins and show propensity to avoid such a wrong act , keep working towards rightousness and going ahead on the straight path . With man himself the key to be good and the key to be evil . But God helps him who wants to do the right things .

(٩) الغفّار

عن أنس - رضى الله عنه قال : سمعت رسول الله - صلى الله عليه وسلم - يقول . قال الله تعالى :

" يا ابن آدم إنك ما دعوتنى و رجوتنى غفرت لك على ما كان منك و لا أبالى ، يا ابن آدم : لو بلغت ذنوبك عنان السماء ثم استغفرت غفرت لك .

يا ابن آدم : انك لو أتيتنى بتراب الأرض خطايا ، ثم لقيتنى لا تشرك بى شيئا ، لأتيتك بقرابها مغفرة ."

رواه الترمذى ، و قال حديث حسن صحيح .

TRANSLITERATION :

AL - GHAFFÂR

'An Anasin - raḍiya Allâhu 'anhu qâl : Sami'tu Rasûla Allâhi - ṣalla Allâhu 'alayhi wa sallama - yaqul: qâla Allahu ta'âlâ :

" yabna Âdama : innaka mâ da'awtanî wa rajawtanî , ghafartu laka 'alâ mâ kâna minka walâ ubâlî ; yabna Âdama , law balaghat dhunûbuka 'anânas - samâ'i , thumm astaghfartanî , ghafartu lak .

Yabna Âdama : innaka law ataytanî biqurâbil - arḍi khaṭâyâ , thumma laqîtanî lâ tushriku bî shay'an la'ataytuka biqurâbihâ maghfirah ."

Rawâhut - Tirmidhi wa qalâ
Ḥadithun Hasanun Ṣaḥiḥ

TRANSLATION :

THE ALL - FORGIVING

On the authority of Anas (may Allah be pleased with him) who said : I heared the Messenger of Allah **(P.B.U.H)** say :

" Allah the Most High said : ' O My servants , if you call on Me and implore My forgiveness , I will forgive what you have done .
O My servants : I do not care if your sins have reached the hight of the heavens as long as you have sought My Forgiveness . Certainly I forgive them to you .
O My servants , even if you come to Me with this earth full of sins , I will come to you with it full of forgiveness as long as you have come to Me without associating anything with Me ."

Transmitted by Tirmidhi
as a good sound Ḥadith .

Comments On The Hadîth :

Speaking of forgiveness , God calls on man to keep in mind that whatever sins he commits are so piled up that he has lost hope of God's forgiveness , we find that in spite of the piles of sins , God's pardons cover man's sins , it opens the right path towards quidance and purity . when God provides man with abundance of forgiveness , He builds in him the tendency to perform good deeds such as spending for the cause of Allah and purify his hearts to be faithfully good believer . The Holy Qur'an outlines this good result as follows :

> " .... My Mercy encompasses all things , and so I will ordain it for those who are pious and pay alms and those who believe in our revelations ."
> (Sura 7:156)

(١٠) فضل الذكر

عن أبى هريرة – رضى الله عنه – قال : قال رسول الله – صلى الله عليه و سلم :

إنّ لله ملائكةً يطوفون فى الطرق ، يلتمسون أهْل الذكر ، فإذا وجدوا قوما يذكرون الله تنادوا : هلمّوا إلى حاجتكم ، قال : فيحفونهم بأجنحتهم

إلى السماء الدنيا ، و قال : فيسألهم ربهم – و هو أعلم بهم : " ما يقول عبادى؟ قال : يقولون : يسبحونك و يكبرونك ، و يحمدونك ، و يمجدونك ، فيقول و هل رأونى ؟ قال : فيقولون : لا ، والله ما رأوك ، قال : فيقول : و كيف لو رأونى ؟ قال : يقولون : لو رأوك كانوا أشد عبادة ، و أشد لك تمجيدا و تحميدا ، و أكثر تسبيحا ، قال : فيقولون : فما يسألوننى ؟ قال : يسألونك الجنة ، قال : و هل رأوها ؟ قال : يقولون لا ، و الله يا رب ما رأوها . قال : فكيف لو أنهم رأوها ؟ قال : يقولون : لو أنهم رأوها كانوا أشد عليها حرصا ، و أشد لها طلبا ، و أعظم فيها رغبة ، قال : فمم يتعوذون ؟

قال : يقولون : من النار . قال : يقول : و هل رأوها ؟ قال : يقولون لا، و الله يا رب ما رأوها . قال : يقول : وكيف لو رأوها ؟ قال : يقولون: لو رأوها كانوا أشد منها فرارا ، و أشد لها مخافة ، قال : فيقول : أشهدكم أنى غفرت لهم ، قال : يقول ملك من الملائكة : فيهم فلان ، ليس منهم ، أى جاء لحاجة . قال هم الجلساء ، لا يشقى بهم جليسهم ."

أخرجه البخارى ، باب فضل الله تعالى ، ج ٨ ، ص ٨٦-٨٧ .

TRANSLITERATION :

FAḌLU DHIKRILLÂH

'An Abî Hurayrata - raḍiya Allâhu 'anhu - qâla Rasûlu Allâhi - Ṣalla Allahu 'alayhi wa Sallama :

" Inna lillâhi malâ'ikatan yaṭufûna Fiṭ - ṭuruqi, yaltamisûna ahlal - dhikr . Fa idhâ wajadu qawman yadhkurûnallâha tanâdaw : Halummû : ilâ ḥâjatikum , qâl : fa yaḥuffûnahum bi ajniḥatihim ilas - samâ'il - dunyâ , qâl : Fa yas'alûhum Rabuhum - wa huwa a'lamu bihim : " Ma yaqûlu 'ibâdî ? qâla : yaqûlûn :

' Yusabbiḥûnaka wa yukabbirûnaka wa yaḥammidûnaka wa yumajjidûnaka , Fa yaqûl : Hal ra'awnî ? qal : fa yaqulûna lâ , wa Allahi mâ ra'awk . qâl : fayaqûlu : wa kayfa law ra'awnî ? qâla yaqûlûna : Law ra'awka kânû ashadda laka 'ibâdah , wa ashadda laka tamjîdan wa taḥmîdan , wa akthara tasbîḥa , qâl : Fa yaqûlu : fama yas'alûnanî ? Qâl : yas'alûnakal - Jannah . Qâla : yaqûlu : wa hal ra'awha ? Qâla : yaqûluna lâ , wallâhi yâ Rabbi mâ ra'awhâ . Qâl : Fakayfa law annuhum ra'awhâ ? Qâla : yaqulûna : law annahum ra'awhâ kanû ashadda 'alayhâ ḥirṣan , wa ashadda 'alyhâ ṭalaban , wa a'zama fîhâ raghbatan qal : Fa mimma yata'awwadhûn ? Qâl : yaqûlûna : minan - nâr . Qâla , yaqûlu wahal ra'awha ? Qâla : yaqûlûna : lâ , wallâhi yâ Rabbi

mâ ra'awhâ . Qala : yaqûlu : fa kayfa law ra'awhâ? Qâla : yaqulûnâ law ra'awhâ kânû ashadda minhâ firâran , wa ashadda lahâ makhâfah, Qâla : Fayaqûlu Ush'hidukum anni qad ghafartu lahum . Qâl : yaqulu malakun minal - malâ'ikati : Fîhim fulânun laysa minhum . Innamâ jâ'a liḥâjah . Qâl : Humul Julasâ'u lâ yashqâ bihim jalîsuhum ."

Akhrajahul - Bukhâri , bâbu faḍli
Dhikri Allah ta'âlâ , Vol. 8 , P. 86-87.

TRANSLATION :

THE VIRTUE OF REMEMBRANCE OF GOD .

It was extracted from the text of Bukhari Vol. 8 , P. 86-87 :

It was reported by Abû Huraira (may Allah be pleased with him) , who said The Messenger of Allah **(P.B.U.H)** said God has angels going around seeking the people performing dhikr (Remembrance) . Once they found people performing dhikr , they call each other : come for getting what you need . The Prophet adds : They encompass them with their wings to the lower heaven , he again said : 'their Lord - who is more aware of them - asks His angels : "what do My

servants say ? " the Prophet said : they say : They glorify you , they magnify you , they praise you and they greaten you . Then God says : "Did they see me ? " the Prophet said : the angels reply : no , by God they did not see you . The Prophet says :(God says): " What if they saw me ? " the prophet said : they say : if they did see you they will be stronger in worshiping you , in glorifying you , in magnifying you , in praising you and in greatening you ."

Again the Prophet said : God says : " What did they ask Me ? " He said : They ask you paradise . He said : and God says : " Did they ever see it ? " The Prophet said : No , by God , They did not see it . God said : " What if they saw it ? " He said : They say : If they did see it , they would be more anxious to get it , with greater desire .

God said : " From whom they seek refuge ? " The Prophet said : Form Hell - Fire . Thr Prophet said : God says : " Did they see it ? " He said : they say : No, by God , they did not see it . the Prophet said : God says : " What if they saw it ? " He said : They say : They would be extremely fleeing and fearing from it . the Prophet said : He says : Witness that I have forgiven them . the Prophet said : One of the angels says : In them there is such and such who came for certain purpose . God said : " They are the companions who will cause no failure to the others .

Comments On The Ḥadith :

Dhikrullah (The remembrance of Allah) has been encouraged and protected by angels with God's permission . The significance behind this is to bear in mind that Allah is watching over us at remembering God all the time revealing to man that anything said or done by the worshipper is observed by God , for He knows what we canceal and what we reveal . Such a situation makes man alert and avoiding the doing of wrong .

The Holy Qur'an has discussed the remembrance of God in so many verses , such as :

> " Those who recite the book of Allah and establish prayers , and expend of that which we have bestowed on them , secretly and openly , hope for a bargain that will not come to nothing . That He may reward them in full and increase them of His Bounty , surely He is All forgiving , the Responsive of Grantitude ." (Sura 35:29-30)

> Again the Qur'an calls upon man to remember God during and after prayer as saying :

> " Then when you have finished in prayer , celebrate God's praises standing , sitting and reclining , and when you are secure , perform the

prayer , indeed prayer is a timed ordinance for the believers , " (Sura 4:103)

The remembrance of God is performed by either the tounge or the heart . and if we trace the Prophet's advice , we will find that the worshipper remembers God all the time and at every position .

The remembrance of God can also be performed directly after waking up from sleep and just before going to sleep , at each meal , at leaving the home or returning to it , at riding his beast or car or walking .

(١١) إنّ الله قريب من عباده

عن أبى هريرة - رضى الله عنه - قال : قال النبى - صلى الله عليه وسلم - يقول الله تعالى :

أنا عند ظنّ عبدى بى ، و أنا معه إذا ذكرنى ، فإن ذكرنى فى نفسه ، ذكرته فى نفسى ، و إن ذكرنى فى ملأ ذكرته فى ملأٍ خير منهم ، و إنّ تقرب إلىّ بشبر تقربت اليه ذراعا ، و إن تقرب إلىّ ذراعا ، تقربت إليه باعا. و إن أتانى يمشى أتيته هرولة ."

البخارى - كتاب التوحيد ج ٩ ، ص ١٢٠ .

TRANSLITERATION :

INN ALLÂHA QARÎBUN MIN ‘IBÂDIH

‘An Abî Hurayrata - raḍiyallâhu ‘anhu - Qâla : Annabiyyu - Ṣalla Allâhu ‘alayhi wa Sallam :

“ ya qûlullâhu ta‘âlâ : Ana ‘inda ẓanni ‘abdî bî ,wa ana Ma‘ahû idhâ dhakaranî Fa’in dhakarani fi nafsih , dhakartuhû Fî nafsî , wa in dhakarani Fî mala’in dhakaratuhû fî mala’in khayrin minhum , wa in taqarraba ilayya shibran , taqarrabtu ilayhi dhirâ‘a , wa in taqarraba ilayya dhirâ‘an , taqarrabtu ilayhi bâ‘â , wa in atâni yamshi ataytuhû harwalatan .”

Al - Bukhâri , Kitâbul - Tawḥîd
Juz’u 9 , Ṣafḥatu 120 .

TRANSLATION :

GOD IS NEAR HIS SERVANTS

Abû Hurayra reported Allah’s Messenger **(P.B.U.H)** as saying that Allah Be Exalted said :

“I am near the thought of My servant as long as he thinks about Me , and I am with him as long as long as he remembers Me . And if he remembers Me in his heart , I also remember him in My heart.

and if he remembers me in a gathering , I remember him in a gathering better than his gathering , and if he draws near Me by the span of a palm , I draw near him by a cubit , and If he draws near Me by a cubit I draw near him by the space covered by two arms . And if he walks towards Me , I rush towards him ."

Transmitted by Bukhâri , Vol.9 ,P. 120

Comments On The Ḥadith :

The Zann , as discusssed by Muslim jurists , has four meanings : (1) certaintly , (2) Doubt , (3) Belief and (4) Accusation .

Certaintly : as in the Holy Qur'an : " Surely I know that should encounter my reckoning ." (sura 69:20)

Doubt : As in God's saying : " We deemed it only conjectune and we were not certain ." (Sura 45:32)

Belief : as the Qur'an says : " ... but you thought that Allah would not know of what you were doing ." (Sura 41:22)

Accusation : as mentioned by God : "And you imagined vain thought about God ." (Sura 33:10)

That means does not have to do anything but his promise is achieved . God forgives all sins except to associate anything with Him .

(١٢) القناعة

عن ابن عمر – رضى الله عنه – أن رسول الله – صلى الله عليه وسلّم – فيما يرويه عن ربه قال :

" ابن آدم : عندك ما يكفيك ، و أنت تطلب ما يطغيك . لا بقليل تقنع، ولا بكثير تشبع . اذا أصبحت معافى فى جسدك آمنا فى سربك ، عندك قوت يومك فعلى الدنيا العفاء ."

أخرجه ابن عدىّ و البيهقى .

TRANSLITERATION :

AL - QANÂ'AH

'An ibni 'Umara - radiya Allâhu 'anhumâ - anna Rasûla Allâhi - Şalla Allahu'alayhi wa sallama - Fîmâ yarwîhi 'an Rabbîhi , qâl :

" Ibna 'Âdam ; 'indaka mâ yakfîka , wa anta tatlubu mâ yuṭghîk . Lâ biqalîlin taqna' , wa lâ bikathîrin tashba' . Idhâ aṣbaḥta mu'âfan Fî

jasadik , âminan fi sarbik , 'indaka qûtu yawmik , fa 'alad - dunyal - 'afâ'."

Akhrajahul - Bayhaqi Wabnu 'Adiyy .

TRANSLATION :

CONTENTMEN

On the authority of Ibn 'Umar (may Allah be pleased with both of them) who said : The Messenger of Allah **(P.B.U.H)** reported for his Lord His saying :

" O man ! Although you have enough for your living , you demand that which makes you insolent . In fact , you are neither content with little nor satisfied with much .

certainly , if you get sound in your body , safe in your life and living and having sufficient food for one day , anything else is unimportant ."

Transmitted by Ibn 'Adiyy and El - Bayhaqi .

Comments On The Ḥadith :

The Hadith teaches man his nature and what he is accustomed to do , God has Given man what is

sufficient for him . He has measured on the earth everyone's sustenance in due proportion in accordance with Knowledge , Nevertheless , man always demands more , for he does not know what the increase does to him . However , when God chooses for man richness or poverty , He chooses what is best for him , but man does not know .

The Ḥadith directs man to the fact that there are three inmportant matter ; if they are available ,they are sufficient for man's happiniess :

1- When man becomes free from sickness pain .

2- when he becomes safe in himself, wealth and family

3- when he has the nourishment of the day for himself and family .

If man gets the three bounties , he should be thankful to God , perform what He wants him to do and avoid his prohibtions .

(١٣) شفاعة النبيّ

عن انس – رضى الله عنه – أن النبىّ – صلى الله عليه و سلم – قال :

" يحبس المؤمنون يوم القيامة ، حتى يُهموّا بذلك ، فيقولون : لو استشفعنا إلى ربّنا فيريحنا من مكاننا ، فيأتون آدم : فيقولون : أنت آدم

أبوالناس ، خلقك ا لله بيده ، و أسكنك جنته و أسجد لك ملائكته ، و علمك أسماء كل شىء ، لتشفع لنا عند ربّك ، حتى يريحنا من مكاننا هذا......؟

قال : فيقول : لست هناكم ، قال : و يذكر خطيئته التى أصاب : (أكله من الشجرة) ، و قد نُهِيَ عنها ، و لكن ائتوا نوحا ، أول نبيّ بعثه ا لله إلى أهل الأرض .

فيأتون نوحا ، فيقول : لست هناكم ، و يذكر خطيئته التى أصاب : (سؤال ربه بغير علم) ، ولكن ائتوا خليل الرّحمن ، قال :

فيأتون إبراهيم ، فيقول : إنى لست هناكم ، و يذكر ثلاث كلمات كذبهن، و لكن ائتوا موسى عبد ا لله أتاه ا لله التوراه ، و كلمه و قرّبه نَجيًا. قال : فيأتون موسى ، فيقول : إنى لست هناكم ، و يذكر خطيئته ، التى أصاب : قتله النفس ، و لكن ائتوا عيسى ، عبد ا لله و رسوله و روح ا لله وكلمته . قال : فيأتون عيسى ، فيقول : لست هناكم ، و لكن ائتوا محمدا – صلىا لله عليه و سلم – عبداً غفر ا لله له ما تقدم من ذنبه و ما تأخر .

فيأتوننى ، فأستأذن على ربى فى داره ، فيؤذن لى عليه ، فإذا رأيته وقعت ساجدا فيدعنى ما شاء ا لله أن يدعنى ، فيقول ارفع محمد ، و قل يسمع ، واشفع تُشفّع ، وسل تعط . قال :

فأرفع رأسى ، فأثنى على ربّى بثناء و تحميد يعلمنيه ، ثم أشفع ، فيُمد لى حّدا ، فأخرج ، فأدخلهم الجنة ، قال قتادة : و سمعته أيضا يقـول فـأخرجُ ، فأخرجهم من الناس ، و أدخلهم الجنة ، ثم أعود فأستأذن على ربى فى داره ، فيؤذن لى عليه ، فإذا رأيته وقعت ساجدا فيدعنى ما شاء الله أن يدعنـى ، ثم يقول : ارفع محمد ، قل يسمع ، واشفع تُشَفّع ، وسل تعط ، قال فـأرفع رأسى فأثنى على ربى شيئاً و تحميد يعلمنيه ، قال : ثم اشفع فيحدّ لى حـدّاً ، فأخرج فأدخلهم الجنة .

قال قتادة : و سمعته أيضا يقول : فأخرجهم من النار ، و أدخلهم الجنـة ، ثم أعود الثالثة فأستأذن على ربى فى داره فيؤذن لى عليه ، فإذا رأيته وقعـت ساجدا فيدعنى ما شاء الله أن يدعنى ، ثم يقول : ارفع محمد ، وقل يسـمع ، واشفع تشفّع وسل تعط . قال فأرفع رأسى ، فأثنى على ربىّ ثناء و تحميد يعلمنيه ، قال : ثم أشفع ، فيحدّ لى حدًّا ، فأخرج فأدخلهم الجنة .

قال قتادة : و قد سمعته يقول : فـأخرج فـأخرجهم مـن النـار و أدخلهـم الجنة ، حتى ما يبقى فى النار إلا من حبسه القرآن ."

Transmitted By Bukhâri , the Prophet's intercession , p.p. 17-18 .

TRANSLITERATION :

SHAFÂ‘ATUN - NABIYY

‘An Anasin - raḍiyallâhu ‘anhu - anna Annabiyya - Salla Allâhu ‘alayhi wa Sallama - qâl :

“ yuhbasul - mu’minûna yawmal - Qiyâmah , hattâ yuhimmu bidhâlik . fa yaqulûn : Law istashfa‘nâ ilâ Rabbinâ fayurîḥana min makâninâ .

Fa ya’tuna Âdama fa yaqûlûn : Anta Âdamu Abun - nâs . Khalqaka Allâhu biyadihî wa askanakal - Jannah . wa asjada lakal - malâ’ikah . Wa ‘allamaka asmâ’a kulli shay’ Litashfa‘ Lana ‘inda Rabbik , hattâ yurîḥana min makâninâ hâdhâ .

Qâla : Fa yaqûlu lastu hunâkum . Qâl : wa yadhkuru khatî’atahu allatî aṣâba (Aklahu minash - shajarah) , wa Qad nuhiya ‘anhâ wa lâkin I’tû Nuḥan , awwala nabiyyin ba‘athahu Allâhu ila ahlil - arḍ .

fa ya’tûna Nûḥan , fa yaqûlu : lastu hunâkum wa yadhkur khati’atahu allti aṣâb : su’âlahu Rabbahu bighayri ‘ilm .

wa lakin i’tu khalilar - Rahmân . Qâla fa ya’tuna Ibrâhîm , Fa yaqulu : innî lastu hunâkum , wa yadhkuru thalâtha kalimâtin kath-thabahun . wa

lakin i'tû Mûsa 'abdan âtâhu Allâhu Attawrâta . Wa kallamahu wa qarrabahu najiyyâ .

Qâla : fa ya'tûna Musa , fa yaqûlu innî lastu hunâkum . Wa yadhkuru khaṭî'atahu Allatî aṣab : Qatlahu annafs . wa Lakin i'tu 'îsâ , 'abdallahi wa Rasûlah ; wa rûḥaAllâhi wa kalimatah . Qâla fa ya'tuna 'Isa , fa yaqûlu : Last hunakum , wa lâkin i'tû Muḥammadan - ṣalla Allâhu 'alayhi wa sallam - 'abdan ghafara Allâhu lahû mâ taqaddama min dhanbihî wa mâ ta'akh - khar .

fa ya'tûnani , fa ast'dhinu 'alâ Rabbî Fî dârihi , fa yu'dhanu lî 'alayhi , fa idhâ ra'aytuhû waqa'tu sâjidan , fa yada'uni mâ shâ'Allahu an yada'anî . Fa yaqulu irfa' Muḥammad , wa qul yusma' washfa' tushaffa'. wa sal tu'ta.
Qâla : fa arfa'u ra'sî , fa 'uthnî 'alâ Rabbi bithanâ'in wa taḥmîdin yu'allimunîhi . thumm ashfa'u fa yaḥuddu lî ḥaddan , fa akhruju fa 'udhkhiluhumul - jannah . Qâla Qatâdah : wa sami'tuhû ayḍan yaqûl : Fa akhruju fa 'ukhrijuhum minan - nâr , wa udkhiluhumul - Jannah .

Thumma a'udu fa asta'dhinu 'alâ Rabbî fî dârih. Fa yu'dhanu lî 'alayhi . fa idhâ ra'aytuhu waq'tu Sâjidan . fa yada'uni mâ shâ' Allâhu an yada'anî Thumma yaqulu: irfa' Muḥammad , wa qul yusma' , washfa' tushaffa' , wa sal yu'ta . Qâl :

fa'arfa'u Ra'si fa 'uthnî 'alâ rabbî bithanâ'in watahmîd .

Qal : thumma ashfa'u . Fa yaḥuddu lî ḥaddan , Fa akhruju , Fa 'udkhilum al - Jannah .

Qâla Qatâdah : wa sami'tuhû ayḍan yaqûl : fa akhruju , fa'ukrijuhum minan - nâr wa 'udkhiluhmul - Jannah .
Thumm a'ûdul - thâlithah , fa asta'dhinu 'alâ Rabbi fî dârih , fa yu'dhanu lî 'alayhi , fa idhâ ra'aytuhu waqa'tu sâjidan , fa yada'unî ma shâ' Allâhu an yada'anî . Thumma yaqûlu : irafa' Muḥammad , wa qul yusma' , washfa' tushaffa' , wa sal tu'ṭa . Qâla fa arf'u ra'si fa 'uthnî 'alâ Rabbi bi thanâ'in wa taḥmîdin yu'allimunîh . Qâla: thumma ashfa'u , fa yuḥaddu li ḥaddan fa akhruju fa 'udkhilumul - Jannah .

Qala Qatâdah : wa qad sami'tuhu yaqûl : Fa akhruju fa 'ukhrijuhum minan nâr wa udkhiluhumul Jannah ḥattâ mâ yabqâ finnâri illâ man habasahul - Qur'ân ."

Akhrajahul - Bukhâri 'an qawlihî
Shafâ 'atur - Rasûl .

TRANSLATION :

THE PROPHET'S INTERCESSION

On the authority of Anas , may Allah be pleased with him , who said : The messenger of Allah **(P.B.U.H.)** said :

" The beleivers are locked in on the day of Resurrection until they feel annoyed and say : 'What if we seek intercession to our Lord ?'

They come to Adam and say : 'you are the father of mankind , God has created you with His hand and made His angels prostrate themselves to you and tought you the names of everything .

Therefore , intercede for us with your Lord so that He may comfort us here in this place . Adam says : 'I'm not equal to that , then he mentions his sins and disdains . Go to Nuh he is the first messenger sent by Allah to the people of the Earth .'

They come to Nûh and he says : ' I'm not equal to that , and mentions his question to his Lord concerning what they know not . He also disdains and says : Go to the friend of the Beneficent .' Which they do . But he says : ' I'm not equal to that , go to Moses who was spoken to by God and

was given the Torah .' Which they do , but he says: ' I'm not equal to that . He remembers killing a person unjustifiably , therefore , he disdains from his Lord and says : ' Go to Jesus who was God's servant and messenger and God's word and spirit .' Which they do , but he says : ' I am not equal to that Go to Muhammed **(P.B.U.H.)**, who is forgiven all his sins . They come to me and I proceed until I get permission from my Lord.

Upon seeing Him , I fall in prostration which He lets me to continue until He says : ' Rise your head . Ask and you will be given . say and you will be heard . Intercede and you will be interceded . Thereupon , I raise My head and I praise Him with words which He teaches me , them , then I intercede . God assigns those who will enter Paradise , then I take them there . I go to Him again and intercede , He assigns those who will enter Paradise . I repeat that for four times until I find nobody in the Hell - Fire except those held permanently by the Qur'an ."

Transmitted by Bukhari , chapter ' The Prophet's Intercession , Vol. 6, PP.17-18

Comments On The Ḥadith :

The Hadith shows that all the Prophets mentioned therein have exhausted their supplications by accursing their people who made their Prophets suffer and left no room for forgiveness , thereby deserving their eradication as accursed by their Prophets .

As for the Prophet Muhammad **(P.B.U.H.)** , in spite of being humiliated by his people to the extent of throwing dirts on his face and enticing their children and slaves to stone him , in spite of all these things , he never accursed his people or sought the wrath of God on them . On the contrary , he used to say : " O Lord , guide my people to the right path , for they do not know which is good for them ."

Due to such patience , forgiveness and tolerance exercied by the Prophet , he is given the prerogative of intercession for his nation on the Day of Judgement .

(١٤) دعاء النبى لأمته عشية عرفة

عن عبد الله بن كنانة بن عباس بن مِرداس السُّلَمِي أن النبى – صلى الله عليه و سلم – دعا لأمته عشية عرفة فأجيب : إنى قد غفرت لهم ما خلا الظالم ، فإني آخذ للمظلوم منه .

قال : " أى ربِّ ، إن شئت أعطيت المظلوم من الجنة ، و غفرت للظالم ، فلم يجب عشيّته ، فلما أصبح بالمزدلفة ، أعاد الدعاء ، فأُجيبَ إلى ما سأل . قال : فضحك رسول الله - صلى الله عليه و سلم - (أو قال تبسّم) ، فقال له أبو بكر و عمرُ : بأبى أنت و أمى ، إن هذه لساعة ما كنت تضحك فيها ، فما الذى أضحكك ؟ أضحك الله سنك - قال : إن عدو الله إبليس ، لما علم أن الله - عزّ و جلّ - قد استجاب دعائى و غفر لأمّتى ، أخذ التراب ، فجعل يحثوه على رأسه ، و يدعو بالويل و الثبور ، فأضحكنى ما رأيت من جزعه ."

أخرجه ابن ماجه ، ج ٢ ، ص ١٢٣ .

TRANSLITERATION :

DU'Â'UN - NABIYY 'ASHIYYATA 'ARAFAH

'An 'Abdîllâhi Ibni kinânah Ibn 'Abbâs Ibni Mirdâs as - Sulami , anna Al - Nabiyya - Ṣalla Allâhu 'alayhi wa sallama da'â li'ummatihî 'ashiyyta 'Arafah . Fa ujîba annî qad ghafartu lahum mâ khalaẓ Ẓâlim fa innî âkhudhu lil maẓlûmi minhu .

Qâl : Ay Rabbi , in shi'ta a'ṭaytal - maẓluma min al - Jannah wa ghafarta liẓ - ẓâlim , Fa lam yujab 'ashiyyatah , fa lammâ aṣbaḥa bil - Muzdalifah , a'âdal - du'â'a fa ujiba ilâ mâ sa'al - Qâl :

fa dahika Rasûlullâhi - Ṣalla Allâhu 'alaihi wa sallama (aw qala tabassama) . fa qâla lahu Abû Bakrin

wa 'Umaru : Bi abî anta wa ummî , inna hâdhihi lasâ'atun mâ kunta taḍḥaku fîhâ famalladhî aḍḥakak ? Aḍḥaka Allahu sinnak . qâl : Inna 'aduwwa Allâhi Iblîsa lammâ 'alima anna Allâha - 'Azza wa jall - qad istajâba du'â'i wa ghafara li ummatî , akhat - turâba fa ja'ala yahthûhu 'alâ ra'sih . wa yad'û bil - wayli wa thubûr , fa aḍḥakanî mâ ra'aytu min jaza'ih ."

Akhrajahu - Ibn Mâjah .

TRANSLATION :

THE PROPHET'S PRAYER FOR HIS NATION IN THE EVENING OF 'ARAFAH

On the authority of 'Abdillâh Ibn Kinânah Ibn 'Abbâs Ibn Mirdâs Al - Sulami who said that his father had informed him that the Prophet **(P.B.U.H.)** prayed for his nation in the evening of 'Arafah . This prayer was acceptable by God Who said :

" I have forgiven them , except the wrongdoer from whom I take the right of the wronged ."

The Prophet said : " O Lord , if you wish you may give the wronged from Paradise and forgive the wrongdoer."

This was not answered in the same evening . The Prophet repeated the same prayer in the morning at Muzdalifa , and his prayer was accepted this time .

' The Prophet laughed (added the narrator) , or he might have said : 'smiled' . At this time Abu Bakr and Umar wondered that the occasion was not causing such a laugh and enquired from the Prophet concerning the reason for his laughter .

The Prophet replied : "when Iblis , God's enemy , realised that Allah , be He Exalted , had accepted my prayer and forgiven my nation , he collected dust and poured it on his head threatening with misery and grief a matter which caused me to laugh for his desperation (1) .

Transmitted By Ibn Mâjah ,Chapter 'Prayer at 'Arafah' Vol. 2 , P. 123 .

Comments On The Ḥadith :

The standing at the Mount 'Arafât is the most important rite of pilgrimage . the most important moment is the time after the performance of Noon and Afternoon prayer in advance combination in which we combine Noon and Afternoon prayers together . Then comes the supplication moment in which Allah the Most High attends this period of devotion .

The moment of supplication between afternoon and sunset witnesses the most wonderful devotion of man to his Creator there at Mount 'Arafa the tears of Pilgrims mix together to flood all over the place , carrying pure repentance which is certainly acceptable by God .

There at the Mount of 'Arafa disolve nationalities , ranks and differences . Unity of hearts is prevalent and each heart is hung with Allah's mercy and forgiveness. All prayers are acceptable and all pilgims return home as sinless as babies just born to start a new page in his life with devotion truthfulness and tolerance .

(١٥) فضل الشهيد

عن جابر بن عبد الله – رضى الله عنهما – قال : لَقِيَنى رسول الله – صلى الله عليه و سلم – فقال :

يا جابر ، مالى أراك منكسراً . فقلت يا رسول الله ، استشهد أبى ، قتل يوم أُحُد ، و ترك عيالاً ودينا . قال : أفلا أُبَشِرك بما لقى به أباك ؟

قلت بلى يا رسول الله ، قال : ما كلّم الله أحدا قطّ إلا من وراء حجاب ، و أحيا أباك فكلمه كفاحا ، فقال : يا عبدى ، تمنّ علىّ أُعطك :

قال يا رب تُحيينى فأُقتل فيك ثانية ، قال الرّبّ عزّ و جلّ - إنه قد سبق منى أنهم لا يرجعون ، قال : وأنزلت هذه الآية :

" ولا تحسبن الذين قتلوا فى سبيل الله أمواتا بل أحياء عند ربّهم يرزقون . فرحين بما آتاهم الله من فضله ، و يستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم و لا هم يحزنون ." آل عمران : ١٦٩ - ١٧٠ .

أخرجه ابن ماجه فى سننه .

TRANSLITERATION :

FADLUSH - SHAHÎD

'An Jâbir Ibn 'Abdillâh - raḍiya Allâhu 'anhu - qâl : Laqiyanî Rasûlullâhi - Ṣalla Allâhu 'alayhi wa sallam - fa qâl : yâ Jâbiru , mâlî arâka munkasiran ? Fa qultu yâ Rasûlallâh , istush - hida abî , qutila yawma Uḥud , wa taraka 'iyâlan wa daynâ . Qâl : Afalâ ubash - shiruka bimâ laqiya bihî abâk ? Qultu : balâ , yâ Rasûlallah . Qâl : Mâ kallama Allâhu aḥadan qaṭṭ , illâ min warâ'i ḥijâb . wa ahyâ abâka fakallamahû kifâḥan . fa qâla yâ 'abdî tamanna 'alayya u'ṭika . Qâla : yâ Rabbi : Tuḥyînî fa uqtala fîka thâniyatan . Qâlar - Rabb - 'Azza wa jalla - Innahû qad sabaqa minnî annahum lâ yarji'ûn . Qâla : wa unzilat hâdhil - âyah :

" Walâ taḥsabanna alladhîna qutilû Fî sabîlillâhi amwâtan bal aḥyâ'an 'inda Rabbihim yurzaqûn . Fariḥîna bimâ âtâhumullâhu min faḍlih - wa yastabshirûna billadhîna lam yalḥaqû bihim min khalfihim , allâ khawfun 'alayhim walâ hum yaḥzanûn." (Sura 3: 169-170)

Akhrajahu Ibn Mâgah Fî sunanih .

TRANSLATION :

THE VIRTUE OF THE MARTYR

On the authority of Jabir Ibn Abdellah (may Allah be pleased with him) who said : the Messenger of Allah **(P.B.U.H.)** called me and asked : " Why are you looking humiliated ? " I said : " O Messenger of Allah , my father was martyred on the day of Uhud and left children and dept ."

The Prophet said : " May I give you a glad tiding on what your father has received from God ? " I said : "yes Messenger of Allah ."

The Prophet said : " God had never spoken with anyone except from behind a veil , as for your father , He revived him and spoke with him directly saying : 'Ask Me to give you .'

He said : ' O Lord , revive me to be killed on your cause .' The Lord , be He Exalted , said : ' I previously decreed that they would not return .'

The Prophet said : ' In this respect the following verses were revealed ' :

> " And do not reckon as dead those who were slain in God's cause : but they are alive with their Lord and well - provided for - Rejoicing in bounty that God has given them , and joyful for those who remain behind , and have not yet joined them ; there is no fear on them neither do they greive ." (Sura 3: 169-170)

Transmitted by Ibn Mâjah in 'His Sunan'.

Comments On the Ḥadīth :

It should be understood that the Mortyr's ststus especially in the sight of God is given attention and respect better then any other of worshippers . What is better than sacrificing the life of oneself for the raise of God's word .

No wonder if it is divinely declared that the martyr is alive since the day he was killed . He enjoys God's sustenance and Paradise .

(١٦) الجنّة محرّمة على الكافرين

عن أبى هريرة - رضى الله عنه أن رسول الله - صلى الله عليه و سلم قال:

" يلقى إبراهيم أباه آزر يوم القيامة و على وجه آزر قترة وغبرة ، فيقول له إبراهيم ألم أقل لك : لا تعصنى ، فيقول له أبوه : فاليوم لا أعصيك ، فيقول إبراهيم يارَبّ إنك وعدتنى ألاّ تخزينى يوم يبعثون ، و أىّ خزى أخزى من أبى الأبعد ؟ فيقول تعالى : إنى حرّمت الجنّةَ على الكافرين ، ثم يقال : يا إبراهيم ، ما تحت رجليك ؟ فينظر ، فإذا هو بذيخ ملطّخٌ فيؤخذ بقوائمة ، فيلقى فى النّار ."

أخرجه البخارى باب " اتخذ الله ابراهيم خليلا "

جزء ٤ ، ص ١٣٩ .

TRANSLITERATION :

AL - JANNATU MUHARRAMATUN 'ALAL - KÂFIRÎN

'An Abî Hurayrata - raḍiyallâhu 'anhu - qâl : Qâla Rasûla Allâhi ṣalla Allâhu 'alayhi wa sallam :

"yalqâ Ibrâhîmu Rabbahû Âzara yawmal - Qiyâmati wa 'alâ wajhi Âzara qataratun wa

ghabarah . fa ya qûlu lahû Ibrâhîm : Alam aqul laka : Lâ ta'sinî , Fa yaqûlu abûhu : Falyawma la a'sîka , fa yaqûl Ibrahim : yârabbi innaka wa'adtanî allâ tukhziyanî yawma yub'athûn . Wa ayyu khizyin akhzâ min Abil - ab'ad ?!

Fa yaqûlu Allâhu ta'âlâ : ' Innî harramtul - jannatî 'alal - kâfirîn .' Thumma yuqâlu : ya Ibrâhîm : Mâ taḥta rijlayka ? fayanẓuru , fa idhâ huwa badhikhun mulaṭṭakhun , fa yu'khadhu biqawâ'imihi . fa yulqâ finnâr ."

Akhrajahu al - Bukâri .

TRANSLATION :

PARADISE IS FORBIDDEN TO THE UNBELIEVERS

On the authority of Abû Hurayrah (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** narrated this sacred Ḥadith :

On the day of Resurrection the Prophet Abraham meets his father Azar whose face appears blackish and dusty . Adressing himself to his father , Abraham said:

'Diden't I tell you not to disobey me ?' His father answers : 'This day I do not disobey you .' Abraham ,

turning to his Lord , said : 'O Lord , you have promised me that you will not let me be disgraced on the day they are raised up . is there any disgrace worse than depriving my father from your mercy ?' (In answer to Abraham's enquiry) , God says : 'I have forbidden Paradise to the unbelievers .' Then it is said to Abraham :

'What is it underneath your feet ?'

Abraham looks down to observe suddenly a hyena stained with blood , the legs are tied up and cast into fire ."

Transmitted by Bukhari , chapter 'Abraham was taken as God's Friend' , Vol. 4 , P.139 .

Comments On The Ḥadith :

God be He Exalted in so many verses in the Qur'an , diclaired His forgiveness to mankind , as long as they do not accociate any being with Him . In a sacred tradition narrated by Anas , Allah , the Most High said:

> " O man ! If you call on Me and implore My forgiveness I will forgive you what you have done . O man I do not care if your sins have reached the height of the heaven as long as you have sought My forgiveness , certainly . I forgive them you .
>
> O man , even if you come to Me with this earth full of sins , I will come with it full forgiveness ,

provided you have not associated anything with Me ." (Attirmidhi)

It should be understood that disbelief never allows anybody to enter paradise , how far his relation with a prophet or a righteous . The story of the Prophet Abraham's father confirms this divine rule . The story of Nûḥ and his son expounds God's regulations that disbelief is never forgiven in spite of the supplication made by the Son like Abraham and his father , and Nûh with his son . In this respect the Qur'an says :

" Indeed God does not forgive the ascribing of partners to Him , but He forgives anything else to whom He pleases ." (Sura 4:48)

(١٧) خطاب الله تعالى لأهل الجنة

عن ابى سعيد الخدرىّ – رضى الله عنه – قال : قال رسول الله – صلى الله عليه و سلم :

" إن الله يقول لأهل الجنة : يا أهل الجنة : يقولون : لبّيك ربنا ، و سعديك، فيقول : هل رضيتم ؟ فيقولون : وما لنا لا نرضى و قد أعطيتنا ما لم تعط أحدا من خلقك ؟

فيقول : أنا أعطيكم أفضل من ذلك .

قالوا : وأى شيء يا رب أفضل من ذلك ؟

فيقول : أُحِلُّ عليكم رضوانى ، فلا أسخط عليكم أبدا ."

أخرجه البخارى - باب كلام الرّبّ مع
أهل الجنة جزء ٨ ص ١١٤ .

TRANSLITERATION :

'An Abî Sa'îdil khudriyy - raḍiallâhu 'anhu - qâla , qâla Rasûlullâhi , Ṣalla Allâhu 'alâyhi wa sallâm :

" Inna Allâha yaqûlu li ahlil - Jannati : ya ahlal - Jannati , yaqûluna : Labbayka Rabbanâ wa Sa'dayka . Fayaqûlu :
'Hal raḍîtum ?
Fa yaqûlûn : wa mâ lanâ lâ narḍâ wa qad a'ṭaytanâ mâ lam tu'ti aḥadan min khalqik ? Fa yaqûlu : "Ana u'ṭîkum afḍala min dhâlik ."
Qâlû : yâ Rabbi , wa ayyu shay'in afḍalu min dhâlik ?
Fa yaqûlu : Uhillu 'alaykum Riḍwânî , Fala askhatu 'alaykum ba'dahû abadâ ."

Akhrajahul - Bukhâri .

TRANSLATION :

GOD'S ADDRESS TO THE PEOPLE OF PARADISE

On the authority of Abû sa'id Al - Khudri , may Allah be pleased with him , who said : The Messenger of Allah **(P.B.U.H.)** said :

> "God , be He Exalted calls the people of paradise :
> 'O people of Paradise .'
> They reply : 'Here we are O Lord .'
> He says : 'Are you satisfied ?'
> They reply : 'Why not ? you have given us that which you have not given any of your creatures ."
> He says : 'I give you better than that .'
> They say : 'O Lord , what is better than that ?'
> God answers : 'I have made permissible to you My good pleasure , therefore , I will never be angry with you anymore ."

Transmitted by Bukhari , chapter 'the Qualties of paradise and Hell ' ,Vol.8 P. 114 .

Comments On The Ḥadith :

It is an enjoying dialogue between God and the people of paradise . They will be ready to respond to

His call as they had responded to His call in their lifetime .

Although they recognize God's favours in Paradise , and the fact that they are given favours better than those everywhere . God promises the people of paradise that He will be ever pleased with them and will never get angry with them .

(١٨) كلمة التوحيد

عن أبي سعيد الخدريّ – رضي الله عنه – قال : قال رسول الله – صلى الله عليه و سلم :

" قال موسى : يا رب علمني شيئا أذكرك و أدعوك به .

قال : يا موسى : قل : " لا اله إلا الله ."

قال يا رب : كل عبادك يقول هذا .

قال قل : " لا اله إلا الله ."

قال : لا اله إلا أنت ... يا رب ... إنما أريد شيئا تخصّني به .

قال يا موسى : لو أن السماوات السبع و عامرهن غيري والأرضين السبع في كفة مالت بهن لا اله إلا الله ."

رواه النسائي و ابن حبان و الحكم و أبو يعلى و أبو نعيم و الحكيم .

و في حديث قدسي آخر رواه عمر :

" قال موسى : يا رب – وددت لو أني أعلم ما تحب من عبادك فأحبه .

قال : إذا رأيت عبدى يكثر من ذكرى فأنا أذنت له في ذلك ، و أنا أحبه ... وإذا رأيت عبدى لا يذكرني فأنا حجبته عن ذلك ، و أنا أُبغِضُه ."

رواه الدار قطني و ابن عساكر .

TRANSLITERATION :

KALIMATUT - TAWḤÎD

'An Abî Sa'îdil - Khudri - raḍiya Allâhu 'anhu - qâl : qâla Rasûlullâhi ṣalla Allâhu 'alayhi wasallam :

" Qâla Musa : yâ Rabbi , 'allimnî shay'an adhkurka wa ad'ûka bi . Qâl : ya Musa : Qul , " Lâ ilâha illallâh .
Qâla : yâ Rabbi , kullu 'ibâdika yaqûlu hâdhâ .
Qâl : Lâ ilâha illallâh . Qâl Lâ ilâha illâ ant .
Yâ Rabbi , innama urîdu shay'an takhussunî bih .
Qâl : yâ Mûsâ , Law assamâwâtis - sab'i wa 'amîrahunna ghayrî , wal - aradînas fi kaffatin , wa lâ ilâha illa Allâh fî kaffatin , malat bihinna ' Lâ ilâha illa Allâh ."

Rawâhun - Nasâ'i , wabnu Ḥibbân ,
wal - Hakam wa Abu ya'li , wa Nu'aym .

Wafî ḥadithin Qudsiyyin âkhar , rawâhu 'Umaru - raḍiyallâhu 'anhu , anna Rasûlallâhi - Ṣalla Allâhu 'alayhi wa sallama qâl :

" Qâla Mûsa : yâ Rabbi , wadidtu annî a'lamu man tuḥibbu min 'ibâdika fa 'uḥibbuh .
Qal : 'Idha ra'ayta 'abdî yukthiru min dhîkrî , fa ana adhintu lahû fî dhâlik ; wa Anâ uḥibbuh . wa idhâ ra'ayta 'abdî lâ yadhkurunî , fa anâ hajabtuhû 'an dhâlik , wa Ana ubghiḍuh ."

Akhrajahud - Dâraqutnî wabnu 'Asâkir .

TRANSLATION :

THE WORD OF UNITY OF GOD

On the authority of Abû sa'id Al - Khudri (may Allah be pleased with him) who said The Messenger of Allah **(P.B.U.H.)** narrated this Sacred Hadith :

" the Prophet Moses said : ' O Lord , teach me something to remember You and call You with .'
God said : 'O Moses , say : There is no God but Allah.'
Moses said : ' O Lord , but all Your servants say so.'
His Lord said : ' Just say : There is no God but Allah .'

Moses said : 'There is no God but You , O Lord , but I want something special for me .'
God said : ' O Moses , even if the seven heavens together with their inhabitants except Me , and the seven earths too in a scale pan and ' There is no God but Allah' In another , there is no God but Allah will be heavier."

Transmitted by Nasâ'i , Ibn Hibbân ,
Abu Nu''im Abu ya'lî and Al - Ḥakîm

In another version ,

Moses said : ' O Lord , I like to know which of Your servants You love so as to love him .'
His Lord replied : ' When you see My servant remembers Me much , it means that I have permitted him to remember Me as such , and therefore , I love him . And when you see My servant does not remember Me , that means I deprived him of that , and therefore , I hate him .

Transmitted by Daraquṭni and Ibn 'Asâkir .

Comments On The Ḥadith :

To affirm this idea , Messenger of Allah **(P.B.U.H.)** was reported in sound narration to have said :

" The best rememberance is ' There is no God but Allah' , and the best supplication is 'Praise be to Allah."

He also said : " The acknowledgment that there is no God but Allah is the key to Paradise ."

Abû Hurayrah (may Allah be pleased with him) inquired from the Prophet **(P.B.U.H.)** " Who is your favourite with your intercession on the Day of Ressurrection ?"

The Prophet replied : " I expected you to be the first to ask me such a question ; the favourite one with my intercession on the Day of Resurrection is that who says : 'There is no God but Allah' purely issued by heart and soul ."

Again the Holy Prophet was reported to have said:
" The best supplication on the Day of 'Arafah , and the best of the saying of myself and the Prophets before me : 'There is no God but Allah , the One with no associates . To him is the Sovereignty and Praise , surely He has power over all things ."

Allah the Most High said in a scared Hadith :
" There is no God but Allah is My word , whoever says it has entered My Garrison and become safe from My punishment ."

In Another Hadith :

" There is no God but Allah is My Garrison , and whoever enters My Garrison secure from My torment."

(١٩) مضاعفة الأجر على أعمال أمة محمد

عن أبى موسى الأشعرى - رضى الله عنه - عن النبىّ - صلى الله عليه وسلم - قال :

" مثل المسلمين ، و اليهود و النصارى ، كمثل رجل استأجر قوما يعملون له عملا يوما إلى الليل . على أجر معلوم . فعملو له إلى نصف النهار ، فقالو: لا حاجة لنا لأجرك الذى شرطت لنا ، و ما عملنا باطل . فقال لهم : لا تفعلوا ، أكملوا بقيّة عملكم ، و خذوا أجركم كاملا ، فأبوا و تركوا .

و استأجر آخرين بعدهم ، فقال : " أكملوا بقية يومكم هذا ، و لكم ما شرطت لهم من الأجر" ، فعملوا حتى إذا كان حين العصر ، فقالوا : لك ما عملنا باطل . و لك الأجر الذى جعلت لنا فيه . فقال لهم : أكملوا بقية عملكم ، فإن ما بقى من النهار شئ يسير ."

و استأجر قوما أن يعملوا له بقية يومهم ، فعملوا بقيّة يومهم حتى غابت الشمس ، و استكملوا أجر الفريقين كليهما ."

فذلك مثلهم و مثل ما قبلوا من هذا النور ."

أخرجه البخارى (باب الإجارة من العصر الى الليل)

جزء ٣ ، ص ٩٠ ، شرح ج٤ ، ص ١٢٣ .

TRANSLITERATION :

MUḌÂ'AFTUL - AJRI 'ALÂ A'MÂLI UMMATI MUḤAMMAD

'An Abî Mûsal - Ash'arî (raḍiyallâhu 'anhu) , 'an il - Nabiyyi - ṣlla Allâhu 'alayhi wa sallama qâl :

" Mathalul - Muslimîna , wal - yahûdi , wan - Naṣârâ , kamathali rajulin ista'jara qawman ya'malûna lahû 'amalan yawman ilallayli 'alâ ajrin ma'lûm , fa'amilû lahû ilâ niṣfin - nahârî fa qâlû : Lâ ḥâjata lanâ ilâ ajrik alladhi sharṭṭa lanâ , wa ma âmilnâ bâṭil .Faqâla lahum : La taf'alû , akmilû baqiyyata 'amalikum , wa khudhû ajrakum kâmilan ; fa abaw wa tarakû .

Fasta'jara âkharîna ba'dahum , fa qâla : akmilû baqiyyata yawmikum hâdhâ , wa lakum mâ sharaṭṭu lahum minal'ajr. fa'amilû , ḥattâ kâna hînal - 'aṣr .Qâlû : Laka mâ 'amilnâ bâṭilun , wa Lakal - ajrulladhî ja'alta lanâ fîh .
Faqâla lahum : akmilû baqiyyata 'amalikum , fa inna mâ baqiya minan - nahâri shay'un yasîr.'

Wasta'jara qawman an ya'malû lahû baqiyyata yawmihim , fa 'amilu baqiyyata yawmihim ḥattâ ghâbatish - shams , wastakmalû ajral - fariqayni kilayhimâ . Fadhâlika mathaluhum wa mathalu mâ qabilû min hâdhan - nûr ."

Akhrajahul - Bukhâri , Bâbul Ijârah ,
Juz' 3,Ṣ,90 . Matn wa sharh Juz' 4,Ṣ,134 .

TRANSLATION :

THE ACHIEVEMENT OF MUSLIMS

On the authority of Abû Mûsa al - Ash'ari (may Allah be pleased with him). who said : the Messenger of Allah **(P.B.U.H.)** said :

" The similitude of Muslims , Jews and Christians is like a man who hired some people to work for him the day long until night against certain wage . They worked half day and said : 'we are not in need of your wage which you assigned for us for what we did is null and void .'

The man said : 'If you complete your work and do not go , you will receive your full wage'. They refused and left .

The man hired other people and asked them to complete the work for the rest of the day , against which they would receive the same wage he promised the previous people .

They worked until afternoon , Then they said : 'What we did is null and void and we give up the wage you assigned for us' .

He told them : 'Complete the rest of your work and what remains of the day is very little .'
They refused and left .
The man hired other people to work for him the rest of the day . They worked until sunset and received the wage of the previous people .
That their similitude and that of the Muslims ."

Transmitted by Bukhari , chapter 'Hiring people to work from Afternoon to sunset' Vol .3 , P.90

Comments On The Ḥadith :

It is understood from the Ḥadith that the Jews and the christians who lived during the mission of the Prophet Muḥammad **(P.B.U.H.)** declered their disbeleif in Muḥammad and the Qur'an which he had rsceived from God .

It seems from This , That they considered their work as null and void and need not the reward of Paradise . As for Muslims , they obeyed and won the reward provided for them in the Hereafter .

The resemblance of the behaviour of the Jews and the christians with the workers who quit their assignments before they are completed , is quite real and true . Their acts are regarded as disobedience to God and failure to duties .

While Muslims have obeyed God's commands , completed their own assignments and deserved God's rewards .

(٢٠) تبليغ رسالة الله

عن أبى سعيد الخدرى - رضى الله عنه - قال - قال رسول الله صلى الله عليه و سلم :

" يجيء نوح و أمته ، فيقول الله تعالى : هل بلغت ؟ فيقول : نعم ، أى ربّ. فيقول لأمته : هل بلّغكم ؟ فيقولون : لا ما جاءنا من نبى ، فيقول نوح : من يشهد لك ؟ فيقول : محمد - صلى الله عليه و سلم - و أمّته ."

فيدعى أمة محمد ، فيقال : هل بلّغ هذا ؟ فيقولون : نعم ، فيقول : و ما علمكم بذلك ؟ فيقولون أخبرنا نبينا بذلك ، أن الرسل قد بلغوا فصدقناهم.

قال : فذلكم قوله تعال :

" و كذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس و يكون الرسول عليكم شهيدا ." (البقرة ١٤٣)

TRANSLITERATION :

TABLÎGH RISÂLATILLÂH

'An Abî sa'îdil - khudriyyi - raḍiyallâhu 'anhu - qâl : Qâla Rasûlullâhi Ṣallallâh 'alayhi wa sallama :

" Yajî'u Nûḥun wa ummatuhû , fa yaqûlullâhu ta'âlâ : ' Hal ballaght ? fayaqûl : Na'am , ay Rabbi: fa yaqûlu li 'ummatihî : Hal ballaghakum?' Fayaqûlûna lâ , mâ jâ'anâ min nabiyyin fayaqûlu linûḥin : Man yash - hadu lak ? fa yaqûlu : Muḥammadun - ṣallallâhu 'alayhi wa sallama wa ummatuh .
Fa tud'â ummatu Muḥammadin fayuqâl : 'Hal ballagh hâdhâ ? fayaqûlûnn : Na'am .'
Fayqûl : wa mâ 'ilmukum bidhâlik ?
Fayaqûlûna : 'akhbaranâ Nabiyyunâ bidhâlik . annar - rusula qad ballaghû , fa ṣaddaqnâhum .'
Qâla : fadhâlikum qawluhû ta'âlâ :
" Wa kadhâlika Ja'alnâkum ummatan wasaṭan litakûnû shuhadâ'a 'alannâsi wa yakûnar - Rasûlu 'alaykum shahîdâ ." (Al - Baqarah : 143)

Ibn Majah , Babu 'Ṣifâti ummati Muḥammad.'

TRANSLATION :

THE CONVEYANCE OF GOD'S MESSAGE

On the authority of Abî Sa'îd il - Kudariyy (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** said :

" Noaḥ and his people come on the Day of Judgement . God , addressing Himself to Noaḥ's people , says : 'Has Noah conveyed to you My Message ?' 'No ,' They reply , 'no prophet ever came to us .' God turns to Noah and asks him : 'Who can testify for you ?' 'Muḥammad and his people .' Noah answers .
The People of Muḥammad are called to testify : 'Is it true that Noah conveyed My Message to his people ?'
They reply : 'yes'
God asks : 'How do you know ?'
They reply : 'Our Prophet informed us that all Messengers had conveyed God's Message . We then believe him , in response to God's saying :

" And thus , We have made you a justly balanced nation (The Muslim nation) that you will be

witnesses over the people , and the Messenger will be a witness over you ." (Sura 2:143)

Transmitted By Ibn Mâjah , chapter 'The Quality Of Muḥammad's Nation' , Vol.2 , P. 297 .

Comments On The Ḥadith :

The conveyance of God's Message to people is the duty of the Messanger concerned . The purpose of the Question directed to Nûḥ in the Ḥadith is to emphasise that the Message had been delivered clearly in time to every nation .The denial of Nûḥ's people to receiving his divine call is an attempt to refrain from the responsibility .

In order to disclose their evil intention from the beginning , the Ḥadith was made in a sort of a dialogue, to reveal their denial , and therefore , they deserve their punishment stored for them .

It should be understood that Muḥammad's Nation is assigned as a moderate nation to witness the deeds of the previous ones , and likewise , Muḥammad , the Messenger of Allah is made to be a witness,to testify for or against mankind as stated in the Holy Qur'an :

" And thus , We have made you a justly balanced nation that you will be witnesses over the people ,

and the Messenger will be a witness over you ."
(Sura 2:143)

(٢١) القتل فى سبيل ا لله

عن عبد ا لله ابن مسعود - رضى ا لله عنه - عن النبى - صلى ا لله عليه و سلم - قال :

" يجىء الرجل آخذا بيد الرجل ، فيقول : " يا ربّ ، هذا قتلنى ." فيقول ا لله له : لم قتلته ؟ فيقول : " قتلته لتكون العزة لك ." فيقول : " فإنها لى .
و يجىء الرجل آخذا بيد الرجل ، فيقول : " إن هذا قتلنى ." فيقول ا لله له: " لم قتلته ؟ " فيقول : " لتكون العزة لفلان ." فيقول : إنها ليست لفلان ." فيبؤه بإثمه ."

أخرجه النسائى فى سننه ، باب "تعظيم الدّم"

TRANSLITERATION :

AL - QATLU FÎ SABÎLILLÂH

'An 'Abdillâhi Ibn Mas'ûdin - raḍiyallâhu 'anhu - 'aninnabiyyi , ṣalla Allâhu 'alayhi wa sallama qâl :

" Yajî'ur - rajulu âkhidhan biyadir - rajuli fa yaqûlu : 'yâ Rabbi , hâdhâ qatalanî' , fa yaqûlu Allahu lahû : lima qataltahû ? fa yaqûlu :

‘qataltuhû litakûnal - ‘Izzatu lak .’ Fa yaqûl : ‘Fa innahâ lî .’

wa yajî’ur - rajulu âkhidhan biyadir - rajuli , fayaqûlu : ‘inna hâdha qatalanî’ , fa yaqûlu Allâhu lahû : lima qataltahû ? fa yaqûlu : litakûnal - ‘izzatu lifulân . Fa yaqûlu : innahâ laysat lifulânin, Fa yabû’u bi’ithmih .”

Akhrajahun - Nasâ’i Fî sunanih .

TRANSLATION :

KILLING FOR THE CAUSE OF ALLAH

On the authority of ‘Abdullâh Ibn Mas‘ûd (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** narrated this sacred Ḥadith :

“ A man comes on the day of Judgement holding the hand of another man and complaining to God saying :
‘O Lord ! this man killed me .’
God says to the man : ‘Why did you kill him ?’
The man replies : ‘I killed him in order to preserve Your Glory .’

God's says : 'It is indeed for My Glory .(1)

And a man comes holding the hand of another man and says : 'My Lord ! This man killed me .'

God says to the other man : 'Why did you kill him?'

The man replies : 'I killed him to preserve the glory of so and so .'

God says : ' It is not indeed for so and so , and he is destined to bear the burden of his sin .'

Transmitted By Nasâ'i in his sunan .

Comments On The Ḥadith :

The Ḥadith shows that man's acts should be devotedly speceified exclusively for the sake of Allah such a knowladge is realized by God Who is fully aware of the cause of killing the soul of man , which is forbidden by Islamic Legislation .

But if killing is performed in allowed wars with noble purposes , it is acceptable by God and rewarded accordingly .

Converesly , if killing is in the cause of otherwise , such as receiving worldly gains , it is not acceptable by

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(1) The purpose of the struggle for the cause of Allah is to raise the word of Allah and preserve the entity of His religion and protect it from misconstruction .

God and the killer is punished accordingly

(٢٢) فضل الفاتحة

عن أبى هريرة – رضى الله عنه – قال : سمعت رسول الله – صلى الله عليه و سلم – يقول : قال الله – عزّ و جلّ :

قسمت الصلاة بينى و بين عبدى شطرين : فنصفها لى ، و نصفها لعبدى ، و لعبدى ما سأل . فقال رسول الله صلى الله عليه و سلم – اقرءوا : يقول العبد : " الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" فيقول الله عزّ و جلّ : "حمدنى عبدى ، و لعبدى ما سأل" ، فيقول : "الرَّحْمَنِ الرَّحِيمِ" فيقول : "أثنى على عبدى و لعبدى ما سأل" ، يقول : " مَالِكِ يَوْمِ الدِّينِ" فيقول الله : "مجّدنى عبدى ، فهذا لى و هذه الآية بينى و بين عبدى نصفين " يقول العبد : " إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" يعنى : فهذه بينى و بين عبدى ، و لعبدى ما سأل ، فآخر السورة لعبدى . و يقول العبد : " اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ " فهذا لعبدى و لعبدى ما سأل .

أخرجه ابن ماجه فى باب "ثواب القرآن" جزء ٢ ، ص ٢١٧

TRANSLITERATION :

FAḌLUL - FÂTIḤAH

'An Abî Hurayrata - raḍiya Allâhu 'anhu - qâl: samî'tu Rasûla Allâhi ṣalla Allâhu 'alayhi wa sallama - yaqûl :

Qâla Allâhu - 'azza wa Jalla - qasamtuṣ ṣalâta baynî wa bayna 'abdî shaṭrayn : fa niṣfuhâ lî , wa niṣfuhâ li'abdî , wa li'abdî mâ sa'al
Qâla : faqâla - Rasulullâhi - ṣalla Allâhu 'alayhi wa sallam : Iqra'û : yaqûlul - 'abdu : "Alḥmdu lillâhi Rabbil - 'Âlamîn ." fa yaqûlullâhu 'azza wa jalla : "Ḥamadanî 'abdî , wa li'abdî mâ sa'al fa yaqûl : " Ar - Raḥmânir - Raḥîm ." fayaqûlu : " athnâ 'alayya 'abdî wa li'abdî mâ sa'al .
Yaqûl : " Mâliki yawmid - Dîn ." Fa yaqûllâhu : "Majjadanî 'abdî , fa hâdhâ lî , wa hadhihil - âyatu baynî wa bayna 'abdî niṣfayn ."
yaqulul - 'abdu : "Iyyâka na'budu wa iyyâka nasta'în." ya'ni fahadhihî baynî wa bayna 'abdî , wa li'abdî mâ sa'al . Wa âkhirus - sûrati li'abdi .
Yaqûlul 'abdu : "Ihdinaṣ - sirâṭal - Mustqîm ṣiraṭa alladhîna an'amta 'alayhim ghayril - maghḍûbi 'alayhim walaḍ - ḍâllîn ."
Fa hâdha li'abdî , wa li'abdî mâ sa'al ."

Akhrajahu Ibn Mâjah , Babu
"Thawabul - Qur'an" J - 2 , P. 217

TRANSLATION :

THE VERTUE OF AL - FÂTIHAH (THE OPENING)

On the authority of Abû Hurayrah (may Allah be pleased with him) who said : I heared the Messenger of Allah **(P.B.U.H.)** say :

" Allah the Most High said : 'I have divided prayer into two halves : One half is for Me and the other is for My servant whose prayer is acceptable."

The narrator adds : The Messenger of Allah said : Recite what God's servant says in his prayer : "Praise be to Allah , Lord of the worlds ." about which God comments : 'My servant praised Me and his prayer is acceptable .'

When the worshipper says : " The Beneficent the Merciful ."God be He Exalted says : 'My servant thanked Me and his prayer will be acceptable .'
When he says : " The Owner of the Day of Judgement." God says : 'My servant glorified Me with which is to Me . This verse is between Me and My servant as two halves .'

When the worshipper recites : " You alone do we warship and You alone we implore for help ." God says : ' This verse is between Me and My servant . As for the end of the Sura , it is confined to My servant .' God's servant recites : " Guide us to the straight path, the path of those whom You have favoured , not the path of those who earn Your anger nor the path of those who go astry ." For this God says : ' This is for My servant whose supplication is acceptable .'

Transmitted in Sunan Ibn Mâjah , chapter 'The Reward of the Qur'an' , Vol. 2 , P. 217 .

Comments On The Ḥadith :

Al - Fâtiḥah (The Opening of the Qur'an) constitutes the corner - stone of the Holy Qur'an . This is the reason it is called "Ummul Kitâb" . It is considered to be a dialouge between God and His servants . In the Surah , the worshipper praises the Name of his Lord who rewards him accordingly . In tha surah , Allah is recognized by His servant as the Beneficent , the Merciful and the source of Mercy , kindness and Sustenance .

When the servant declares his Lord as the Owner of the Day of the Judgement , he devotes himself in prayer and all sorts of worship to Allah the Most High. Such a devotion is constructed in addressing himself to

his Lord distinguishing God with worship and seeking His assistance and help . Therefore , the virtue of the Opening of the Qur'an is countless , for no wonder it is performed in each rak'ah of the prayer .

(٢٣) الجنة و النار

عن أبى هريرة - رضى الله عنه - أن رصول الله - صلى الله عليه وسلم- قال :

" احتجّت الجنّة و النار فقالت الجنّة : يدخلنى الضعفاء و المساكين ، وقالت النار : يدخلنى الجبارون و المتكبرون . فقال للنار : أنت عذابى ، أنتقم بك ممّن شئت ، و قال للجنّة : أنت رحمتى ، أرحم بك من شئت ."

أخرجه الترمذى فى سننه .

TRANSLITERATION :

AL - JANNATU WAN-NÂR

'An Abî Hurayrata - raḍiyallahu 'anhu qâl : Qâla rasûlullâhi ṣalla Allâhu 'alayhi wa sallam :

"Iḥtajjatil - Jannatu wannâr , faqâltil Jannatu : yadkhulunid - ḍu'afâ'u wal - masâkîn . Wa qâlatin - nâr : yadkhulunîl jabbârûna wal - mutakabbirûn . Faqâla linnar : Anti 'adhâbî , antaqimu biki mimman

shi't . wa qâla liljannati : Anti Raḥmatî , arḥamu biki man shi't ."

Akhrajahut - Tirmidhi Fî Sunanih .

TRANSLATION :

PARADISE & HELL

On the authority of Abû Hurayra , (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** said :

> "Paradise and Hell protested : Paradise said : ' Only the feeble and the poor enter me .' And the Hell said : ' Only the tyrant and the arrogant enter me .' God said to Hell : You are My torment with which I punish those I wish to punish .'And He said to the Paradise : 'you are My Mercy which I use to those I have mercy on .'

Transmitted By Tirmidhi in 'His Sunan' .

Comments On The Ḥadith :

The Hadith shows that if people such as the feeble and the poor are rejected by man , they are in fact not rejected by Allah . Nevertheless , Paradise is not confined to receive the feeble and the poor anly , but it is assigned to receive those who believe and do

righteous deeds regardless of being powerful or feeble, rich or poor . On the other hand , Hell is not confined to the tyrant and arrogant only , but also to the disbelievers who associate things with Allah and those who commit evil deeds ; such as obómination , wickedness and aggression .

(٢٤) رؤية الله يوم القيامة

عن أبى هريرة – رضى الله عنه – قال : قال أناسٌ : يا رسول الله : هل نرى ربنا يوم القيامة ؟ قال هل تضارّون فى الشمس – ليس دونها سحاب؟ قالوا : يا رسول الله . قال : هل تضارّون فى القمر ليلة البدر ، ليس دونه سحاب ؟ قالوا : لا يا رسول الله . قال فإنكم ترونه يوم القيامة كذلك .

يجمع الله الناس ، فيقول : من كان يعبد شيئا فليتبعه ، فيتبع من كان يعبد الشمس (أى الشمس) ، و يتبع من كان يعبد القمر (أى القمر) ، ويتبع من كان يعبد الطواغيت (أى الطواغيت) ، و تبقى هذه الأمة فيها منافقوها ، فيأتيهم الله فى غير الصورة التى يعرفون ، فيقول أنا ربكم . فيقولون : نعوذ بالله منك ، هذا مكاننا حتى يأتينا ربّنا ، فإذا أتانا ربُّنا عرفناه فيأتيهم الله فى الصورة التى يعرفون ، فيقول أنا ربكّم ، فيقولون : أنت ربنا فيتبعونه ."

أخرجه البخارى فى صحيحه جزء ٨ ص ١١٧ و ما بعدها .

TRANSLITERATION :

RU'YATU ALLÂHI YAWMAL - QIYÂMAH

'An 'Abî Muraytrata - raḍiya Allâhu 'anhu - qâl : Qâla unâsun : yâ Rasûla Allâh : Hal narâ Rabbanâ yawmal - Qiyâmah ? Qalâ : 'Hal tuḍârrûna fish - shamsi - laysa dûnaha saḥâb ? Qâlû : Lâ , yâ Rasûla Allah . Qâla : Hal tuḍârruna fil - qamari laylatal - badri laysa dûnahû ṣahâb ? Qalû : Lâ yâ Rasûla Allâh . Qâla: fa innakum tarawnahû yawmal - Qiyâmati kadhâlîk . Yajma'u Allâhun - nâsa fa yaqûl : Man kâna ya'budu shay'an fal - yattabi'hu , fa yattabi'u man kâna ya'budush - shamsa (ayish - shams) , wa yattabi'u man kâna ya'budul - qamara (ayil - qamar) , wa yattabi'u man kana ya'buduṭ - ṭawâghît (ayit - tawâghît) .

Wa tabqâ hâdhihil - ummatu fîhâ munâfiqûhâ . fa ya'tîhum Allâhu fî ghayriṣ - ṣûrati allatî ya'rifûn , fa yaqûlu Ana Rabbukum . fa yaqûlûna : Na'ûdhu billahi minka . Hâdhâ makânuna ḥattâ ya'tiyanâ Rabbunâ . fa'idhâ atânâ Rabbunâ 'arafnâhu fa ya'tihum Allâhu fiṣ ṣûrati allati ya'rifûn . fa yaqûlu ana Rabbukum . fa yaqulûn : anta Rabbuna , fa yattabi'ûnah ."

Akhrajahul - Bukhâri fî Ṣaḥîḥih , Vol. 8 . P. 117 .

TRANSLATION :

SEEING GOD ON THE DAY OF JUDGEMENT

On the authority of Abû Hurayrah (may Allah be pleased with him) who said : Some people asked the Messenger of Allah **(P.B.U.H.)** :

" O Messenger of Allah , shall we see our Lord on the Day of Resurrection ?"
The Prophet said : " Are you harassed when you see the sun clearly without clouds ?"
They replied : " No , Messenger of Allah ."
He said : are You harassed when you see the full moon without clouds?
They said : No , Messenger of Allah .
He said : " you will see Him as clearly as such , for God the Most High will gather people on the Day of Resurrection saying : 'Whoever used to worship a thing in his lifetime should follow it' : Those who worship the sun followed it , those who worshipped the moon followed it and those who worshipped the Devil followed it .
Then remains this nation in which exist its hypocrites . God appears to them in a shape different from that which they are familiar with . Upon appearing to them , He says : 'I am your Lord .' They say : 'We seek refuge in Allah from

you . This is our place until our Lord comes to us . Upon appearing to us , we shall recognize Him . Then God appeares to them in the shape they know saying : ‘ I am your Lord .’
They say : ‘ True you are our Lord , and they follow Him .”

Transmitted by Bukhâri in his sahîh, Vol. 8 , P. 117 .

Comments On The Ḥadith :

It is a prerogative for the righteous to be granted the advantage of seeing God on the Day of Judgement . The objective of seeing God on that day is to establish a hope in the righteous to act for the reward of Paradise , the inhabitants of which enjoy seeing God .

It is noted that the unbelievers and the wicked ones are deprived of this advantage .

Seeing God provides the righteous with a shelter when there is no shelter except that of Allah . At the same time , they are welcome by the angels who will make their lives very comfortable in Paradise .

(٢٥) واجب الداعية

عن أبي هريرة - رضى الله عنه - قال : سمعت رسول الله - صلى الله عليه و سلم - يقول :

" كان رجلان في بني إسرائيل متواخيين ، فكان أحدهما يذنب ، والآخر مجتهد في العبادة ، فكان لا يزال المجتهد يرى الآخر على الذنب ، فيقول له : أقصر ، فقال : خلّني و ربي ، أبعثت عليّ رقيبا ؟ فقال : و الله لا يغفر الله لك ، أو لا يدخلك الجنة ، فقبض أرواحهما فاجتمعا عند ربّ العالمين ، فقال : (أى الله) لهذا المجتهد : أكنت عالما بى ؟ أو كنت على ما في يدى قادرا ؟ و قال للمذنب : اذهب فادخل الجنة برحمتى ، و قال للآخر : اذهبوا به إلى النار ."

قال أبو هريرة : "و الذى نفسى بيده ، لتكلّم بكلمة أوقفت دنياه وآخرته."

أخرجه أبو داوود فى سننه - فى
باب النهى عن البغى جزء ٤ ، ص ٢١٥

TRANSLITERATION :

WÂJIBUD - DÂ 'IYAH

'An Abî Hurairata - raḍiyallâhu 'anhu - qâla : sami'tu Rasûla Allâh - Ṣalla Allâhu 'alayhî wa sallama - yaqûl:

"Kana rajulâni fî Banî Isrâ'îla mutawâkhiyayni , fa kâna aḥaduhumâ yudhnibu , wal - âkharu mujtahidun fîl - 'Ibâdati , fa kâna lâ yazâlul mujtahidu yaral - âkhara 'aladh - dhanbi , fa yaqûlu lah : aqṣir , fa qâl : khallinî wa Rabbî . Abu'ithta 'alayya raqîban ? fa qâl : Wallahi la yaghfiru Allahu lak (Aw la yudkhiluka Allâhul Jannah). Fa qabaḍa arwâḥahuma , fajtama'â 'inda Rabbil - 'Âlamîn .

Fa qâl (ayî Allâh) lihâdha al - mujtahid : 'Akunta 'âliman bî ? Aw kunta 'la mâ fî yadî qâdiran ? wa qal lilmudhnibi : Idhhab fadkhul iljannata birahmatî , wa qâla lil - âkhar : Idhhabû bihî ilan - nâr ."

Qâla Abû Hurayrata : "walladhî nafsî biyadih : latakallam bikalimâtin awqafat dunyâhu wa âkhiratah."

Akhrajahu Abû Dawûda fî Sunanih, Bâbu Fin - nahyi 'anil - Baghy , Vol. 4 , P.215 .

TRANSLATION :

THE PREACHER'S LIMITED DUTY

On the authority of Abû Hurayra (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** narrated this Sacred Ḥadith :

“Two people from the Children of Israel were treating each other like brothers . One of them was sinful and the other a sincere worshipper who use to notice the other persistent on his sins . He used to warn him and advise him , until he saw him oneday committing a sin and warned him strictly .

The sinful man said : ‘ Leave me alone . Are you assigned to be watchful over me ? ’
The other man said : ‘ By God , you will never be forgiven or allowed to paradise .’ when they died , they were called before the lord of the Worlds Who addressed the worshipper : ‘ Were you aware of My knowledge or able of possessing My decision?’

God turned the sinful man and said : ‘ Go and enter Paradise with My Mercy ’ and to the worshipper : ‘ Take him to the fire of Hell .’

Transmitted By Aḥmad and Abû Dawûd .

Comments On The Ḥadith :

A worshipper’s preaching should be confined to call people to do the reputable and avoid the objectionable, and when he forbids , it should be based on wisdom and good enjoinment . He has no right to judge a person as an unbeliever or a believer .

The Holy Qur'an says :

" you are not their overseer ." (Sura 88:22)

" I am not a keeper over you ." (Sura 6:104)

" And we have not appointed you as a keeper over them , neither are you their trustee ." (Sura 6:107)

" And you are not there to compel them ." (Sura 50:45)

" And if your Lord had pleased He would surely have made the people one nation ." (Sura 11:118)

" Would you then compel the people to become believers ? " (Sura 10:99)

" Surely you are only a warner ." (Sura 35:23)

(٢٦) أىّ العباد أحبّ إلى الله

عن ابن عباس – رضى الله عنه – أن النبى – صلى الله عليه و سلم – قال:

" قال داوود فيما يخاطب ربّه :

يا رب : أى عبادك أحبّ إليك ، أحبّه بحبّك ؟! قال : يا داوود : أحبّ عبادى إلىّ ، نقىّ القلب ، نقىّ الكفّين ، لا يأتى إلى أحد سوءا ، و لا يمشى بالنميمة . تزول الجبال ولا يزول ، أحبّنى و أحبّ من يحبّنى ، و حبّبنى إلى عبادى .

قال يا ربّ ، إنّك لتعلم أنّى أحبّك ، و أحبّ من يحبّك ؛ فكيف أحبّبك إلى عبادك ؟! فقال :ذكّرهم بآلائى و بلائى و نقمائى . يا داوود : إنه

ليس من عبد يعين مظلوما ، أو يمشى معه فى مظلمة إلاَّ أثبتَ قدمه يوم تزول الأقدام ."

رواه البيهقى و ابن عساكر .

TRANSLITERATION :

AYYUL - ‘IBÂDI AHABBU ILALLÂH

‘An Ibn ‘Abbâsin , raḍiyallâhu ‘anhumâ anna Annabiyya ṣalla Allâhu ‘alayhi wa sallama qâl :

Qâla Dawûdu fîmâ yukhâṭibu Rabbah : yâ Rabbi , ayyu ‘ibâdika aḥabbu ilayka uḥibbuhu biḥubbik ?!
Qâla : yâ Dawûdu , aḥabbu ‘ibâdi ilayya : Taqiyyul qalbi , naqiyyul - kaffayni , lâ ya’tî ilâ aḥadin sû’â , walâ yamshî binnamîmah, Tazûlul - jibâlu walâ yazûlu, aḥabbani , wa aḥabba man yuḥibbunî , wa ḥabbabanî ilâ ‘ibâdî . Qâla : ya Rabbi innaka lata‘lamu annî uḥibbuka wa uḥibbu man yuḥibbuk ; fa kayfa uḥabbibuka ilâ ‘îbâdik ?!

Faqâla : Dhakkirhum bi âlâ’î wa balâ’î wanaqmâ’î yâ Dawûd , innahû laysa min ‘abdin yu‘înu mazlûman, aw yamshî ma‘ahû fî maẓlamatihî illâ athbattu qadamahû yawma tazûlul aqdâm .”

Rawâhul - Bayhaqiyyu wabnu ‘Asâkir .

TRANSLATION :

GOD'S FAVOURITE

On the authority of Ibn 'Abbâs (may Allah be pleased with both of them) who said : The Messenger of Allah **(P.B.U.H.)** narrated this sacred Ḥadith :

> " The Prophet David , addressing himself to God , said: ' which of your servants is more beloved to you ?' God said : ' O David, the Most beloved servant to Me is the pure - hearted and clean - handed , who neither wrongs anyone nor walks backbiting between people . If mountains are removed he does not . He loves Me and loves those who love Me and Makes Me love my servants .'
>
> David said : ' O My Lord , you know that I love you , and I love those who love you , how can I make you love your servants ?'
>
> God replied : ' Remind them of My bounties , My tests of catastrophe and My wrath . O David , no servant of Mine helps a wronged person or walks with him in his grievance , without My affirming his feet the day feet are removed ."

Transmitted By Bayhaqi and Ibn 'Asâkir .

Comments On the Ḥadith :

The hadith makes distinction of the best beloved by God Who answered His Prophet David that the most beloved person is the most righteous , stating that rightousness emanates from the heart . At the same time , the person who is described to have a pure hand and clean from anything that may polute it such as receiving bribes , stealing or taking any thing not belonging to him . Also among qualifications of deserving God's Love are being kind to the other and avoiding things injuring the others in words or otherwise . To gain the love of God , one should reconcile between people and bring about their unity and co - operation , not making trouble amongest them.

A good word is considered ṣadaqah , thereby gaining the love of God . There are many things, if done , they deserve God's love , such as helping the poor , the invalid , the feeble and the aged .

It is the duty of the preacher to remind people of their duty towards God by directing their attention to God's bounties and tests of sickness against which one should exercise Patience and thanks .

(٢٧) فضل المتحابين فى الله

عن أبى هريرة - رضى الله عنه - عن النبى - صلى الله عليه و سلم -

أنّ رجلاً زار أخا له فى قرية أخرى ، فأرصد الله على مدرجته ملكا ، قال: أين تريد ؟ قال : أريد أخا لى فى هذه القرية . قال : هل لك عليه نعمة تَرُبُّها ؟ قال : لا ، غير أنيّ أحببته فى الله عزّ و جلّ .

قال : فإنى رسول الله اليك ، بأنّ الله قد أحبك ، كما أحْبَبْتَه فيه ."

أخرجه الإمام مسلم من باب فضل الحبّ فى الله .

و فى نفس المعنى يروى أبو هريرة - رضى الله عنه - أن رسول الله - صلى الله عليه و سلم - قال :

إنّ الله يقول يوم القيامة : أين المتحابون بجلالى ؟ اليوم أُدخِلُهم فى ظلى يوم لا ظل إلاّ ظلىّ ."

أخرجه أيضا الإمام مسلم فى صحيحه من كتاب الفضائل

باب الحب فى الله تعالى ، ج ٩ ، ص ٤٦٠ .

TRANSLITERATION :

'An Abî Hurayrata - raḍiyallâhu 'anhu 'aninnabiyyi ṣalla Allâhu 'alayhi wa sallama - anna rajulan zâra akhan lahû fî qaryatin ukhrâ , fa arṣada Allâhu 'alâ

madrajatihî malakan , qâl : Ayna turîd ? Qâla : urîdu akhan lî fî hâdhil - qaryah . Qâla : Hal laka ‘alayhi min ni‘matin tarubbuha ? Qâla : Lâ , ghayra annî aḥbabtuhû fillâhi ‘Azza wa Jall Qâla fa innî Rasûlullâhi ilayka , bi anna Allâha qad aḥabbaka kamâ aḥbabtahû fîh .”

Akhrajahu Muslim .

Wa fî nafsil - ma‘nâ yarwî Abû Hurayrah - anna Rasûlallâhi - ṣalla Allâhu ‘alayhi wa sallam - inna Allâha yaqûlu yawmal - Qiyamah : Aynal - Mutaḥâbbûna bijalâli ? Alyawma Uẓilluhum Fî Ẓillî , Yawma lâ ẓilla illâ ẓillî .”

akhrajahu Muslim fî ṣaḥîḥihî , min kitâb
“Al-faḍâ’il - Faḍlul-Ḥubb fillâhi ta‘âlâ .”
Vol. 9 , P. 460 .

TRANSLATION :

THE VIRTUE OF LOVE FOR THE SAKE OF ALLAH

On the authority of Abû Hurayrata (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** narrated a man who visited a friend of his in another village . God appointed an angel in his way to ask him what he was going for

The man replied : " I am going to visit a friend of mine in this village ."
The Angel asked : " Is there anything to benefit from this visit ? "
The man said : " No , except that I love him for the sake of Allah ."
The Angel said : " I'm God's messenger to convey to you that God loved you as you have loved the man for God's sake ."

Transmitted By Muslim in his ṣaḥiḥ ,chapter 'Love for the sake of God ' , Vol. 9 , P. 460 .

In the same meaning , Abu Hurayrah narrates the Prophet to have said :

" Allah be He exalted will say on the day of Resurrection : where are those who love each other for My sake ? This day I will give them My shelter , where there is no shelter except Mine ."

Muslim .

Comments On The Ḥadith :

The Ḥadith aims at the purification of human relation from personal greeds . That means mutual love should be exercised only for the saske of Allah . This is clear from the ḥadith that making a long journey has not been made for personal benefits but for the love of God who in return loves His servant and on the day of

judgement will enjoy God's shelter when there will be no shelter but His . How magnificent the shelter of God will be !

(٢٨) جزاء الانتحار النار

عن جُنْدُب بن عبد الله أن رسول الله - صلى الله عليه و سلم - قال :

" كان فيمن كان قبلكم رجل به جرحٌ فجزع ، فـأخذ سـكّيناً فحزّ بهـا يده ، فما رقأ الدم حتى مات .

قال الله تعالى : " بادرني عبدى بنفسه ، حرّمت عليه الجنّة "

أخرجه البخارى - باب جزاء قتل النفس ج ٤ ، ص ١٧٠ .

TRANSLITERATION :

JAZÂ'U LINTIḤÂRIN - NÂR

'An Jundub Ibn 'Abdullâh - raḍiyallâhu 'anhu . anna Rasûlallâhî - ṣalla Allâhu 'alayhi wa sallama - qâl :

"Kâna fîman kâna qablakum rajulun bihî Jurḥun fajazi'a. Fa akhadha sikkînan fa qaṭ'a bihî yadah . Famâ raqa'ad - damu ḥattâ mât

Qâla Allâhu ta'âlâ : Bâdaranî 'abdî bînafsihî , ḥarramtu 'alayhil - Jannah ."

Akharajahul - Bukhari , Fî Bâbil - Ḥadith 'an Banî Isrâ'il , Vol. 4 , P. 170 .

TRANSLATION :

PUNISHMENT FOR SUICIDE

On the authority of Jundub Ibn 'Abdillâh who narrated the Prophet **(P.B.U.H.)** as saying :

> " Among the people before you there was a man who was suffering from an injury to the extent that he got so desperate that he picked up a knife and cut his hand and continued bleeding until he died . Thereupon , God the Most High said : ' As My servant has given up his soul untimely , I have forbidden Paradise for him .'
>
> Transmitted By Bukhari , chapter ' Punishment for suicide ' , Vol. 4 , P. 170 .

Comments On The Ḥadith :

The ḥadith is speaking of an Israelite who was suffering from a wound in his hand . As it lasted long , the man lost patience and got a vein in his hand cut . Blood continued to flow until the man died .

The important point in this hadith is the loss of confidence in Allah . Desperation prevailed which is against God's saying :

" Say ! O My servant who have transgressed against their own soul , do not despair of God's Mercy ." (Sura 39:53)

The man seems to have lost such a hope and expedited his death regardless of God's promise of giving His Mercy in due course .

With such an act , the man did not wait until his life comes to an end , on the contrary , he put an end to his life , thereby disbelieving in God's kindness to His servants . The man speeded up his death to get rid of his pain regadless of God's call to humankind to give up desperation and expect God's Mercy .

(٢٩) نجاة أمة محمد

عن أبي بردة عن أبيه قال : قال رسول الله - صلى الله عليه و سلم -

" إذا جمع الله الخلائق يوم القيامة ، أذن لأمة محمد في السجود ، فيسجدون له طويلا ، ثم يقال : ارفعوا رءوسكم ، قد جعلنا لكم عدتكم فداءكم من النار ."

أخرجه ابن ماجه .

TRANSLITERATION :

NAJÂTU UMMATI MUḤAMMAD

'An Abî Burḍata 'an abîhi qâla : qâla Rasûlullâhî ṣalla Allâhu 'alayhî wa sallam :

" Idhâ Jama'a Allâh ul - khalâ'iqa yawmal - Qiyâmatî adhina li'ummati Muḥammadin fissujûd. fa yasjudûna lahû ṭawîlan , thumma yuqâl :
Irfa'û ru'ûsakum , qad ja'alnâ lakum 'uddatakum fidâ'akum min an - nâr ."

Akhrajahû Ibnu Mâjah .

TRANSLATION :

SALVATION OF MOHAMMAD'S NATION

Abû Burdata narrated his father as saying : The Messenger of Allah **(P.B.U.H.)** said :

" When Allah the Most High gathers the creation on the Day of Resurrection , He permits Muḥammad's nation to prostrate themselves to Him , which they do for a long time . Then it is declared : ' Raise your heads for we have rewarded you with the salvation from Hell - Fire ."

Transmitted By Ibn Mâjah .

Comments On The Ḥadith :

It is a matter of course that Muḥammad's nation has already received God's guidance through His Prophet . They enjoyed that guidance and practised it . They believed in Allah , His Angels , His Scriptures , His Messengers and the Last Day . They acknowledged the Oneness of God and the Messengership of Muhammad, They preformed the devotional practices : Prayer , Zakat , Fasting and pilgrimage .

In short , they performed God's obligations and avoided His prohîbition and applied His rules and regulations .

No wonder if they crowned their obedience with prostration to God on the Day of Judgement , after which they are taken to Paradise .

(٣٠) عيادة المريض

عن أبي هريرة - رضى الله عنه - قال : قال رسول الله - صلى الله عليه و سلم :

إن الله عزّ و جلّ يقول يوم القيامة : " يا ابن آدم ، مرضت فلم تعدني ، قال : ياربّ : وكيف أعودك و أنت ربّ العالمين ؟

قال : أما علمت أن عبدى فلانا مرض فلم تعده ؟ أما علمت أنك لو عدته لوجدتنى عنده ؟ يا ابن آدم : استطعمتك فلم تطعمنى ، قال : يارب وكيف أطعمك و أنت ربّ العالمين ؟ قال : أما علمت أنه استطعمك عبدى فلان فلم تطعمه ؟ أما علمت أنك لو أطعمته ولوجدت ذلك عندى ؟ يا ابن آدم: استسقيتك ، فلم تسقنى ، قال : يا رب : كيف اسقيك و أنت ربّ العالمين؟ قال : استسقاك عبدى فلان فلم تسقه ، أما إنك لو سقيته لوجدت ذلك عندى ؟"

أخرجه مسلم فى صحيحه ، باب : فضل عيادة المريض ،
كتاب البرّ و الصلة و الحب ج ٩ ، ص ٤٦٣ قسطلانى .

TRANSLITERATION :

‘IYÂDATUL MARÎḌ

‘An abî Hurayrata - raḍiyallâhu ‘anhu - qâl , qâla Rasûl Allâhi - ṣalla Allâhu ‘alayhi wa sallam - Innallâha - ‘Azza wa jalla - yaqûlu yawmal - Qîyâmah: Yabna Âdama : mariḍtu fa lam ta‘udnî . Qal : yâ Rabbi wa kayfa a‘ûduka wa ant Rabbul - ‘Âlamîn Qâl : Amâ ‘alimta anna ‘abdî Fulanân mariḍa fa lam ta‘udhu ? Amâ ‘alimta annaka law ‘udtahu lawajadtani ‘indahû ? Yabna Âdami Istat‘amtuka falam tut‘imnî , qâl : yâ Rabbî , wa kayfa uṭ‘imuka wa anta Rabbul - âlamîn ? Qâla : amâ ‘alimta annahu istat‘amaka ‘abdî fulanun falam tut‘imhu ? Ama ‘alimta annaka law at‘amtahu

lawajadta dhâlika 'indi ? yabna Âdam : Istasqaytuka falam tasqinî , qâla : yâ Rabbi , kayfa asqîka wa anta Rabbul - 'Âlamîn ? Qâla : Istasqâka 'abdî fulânun falam tasqihi , amâ innaka law saqaytahû lawajadta dhâlika 'indi ? "

Akhrajahu Muslimun , fî ṣaḥîḥîhi , Bab : Faḍlu 'Iyadatil marîd . P. 463 .

TRANSLATION :

VISITING THE PATIENT

On the authority of Abû Hurayrata (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** said :

" God the Most High says on the Day of Resurrection : ' O man , I fell sick and you did not visit Me ! '
He said : ' How could I visit You while You are the Lord of the Worlds ? '
God said : ' Don't you know that My servant so and so fell sick and you did not visit him ? Don't you know that had you visit him you would have found Me there?!
'O Man , I sought your food but you did not give me any .'

He said : ' O Lord , how could I give You food while You are the Lord of the Worlds ? '
God said : ' Don't you know that My servant so and so sought your food and you did not give him? Don't you know that had you given him food you would have found that with Me ? '
' O Man , I sought your drink but you did not give Me any .'
He said : ' O Lord , how could I give You drink while You are the Lord of the Worlds ? '
God said : ' My servant so and so sought your drink but you did not give him any . Had you given him drink you would have found that with Me ? "

Transmitted By Muslim , Vol. 9 , P. 463 .

Comments On The Ḥadith :

It should be noted that the righteous act , whether it is the visit to the patient ; the giving of food to him who seeks it or the giving of lawful drink to him who needs , it is undoubtedly witnessed and rewarded by God .

Such an act does not require an intermediator to convey it to God . He sees the act and recompenses it .
The reason for visiting the patient and mentioning it before giving food and drink , is that the visitor relieves the sick person from his suffering . He gives

him hope for recovery and provides him with company when it is needed .

(٣١) النهى عن الخصام

عن أبي هريرة - رضى الله عنه - قال : قال رسول الله صلى الله عليه وسلم :

" ترفع أعمال العباد إلى الله كل يوم اثنين و خميس ، فيغفر لكل عبد لا يشرك به شيئا الا المتخاصمين . فيقول الله - عزّ و جلّ : أخروهما حتى يصطلحا (و كرر هذا ثلاث مرات) ."

أخرجه مسلم .

TRANSLITERATION :

AN - NAHYU 'ANIL - KHIṢÂM

'An Abî Hurayrata - raḍiyallâhu 'anhu - qâl : Qâla Rasûlullâhi ṣallâllahu 'alayhi wa sallam :

" Turfa'u a'mâlul - 'ibâdi îlallâhi kulla yawmi Ithnayni wa khamîs . Fa yughfaru likulli 'abdin lâ yushriku bihî shay'an illal - mutakhasimayn .

Fa yaqûlullâhu - 'azza wa jalla : Akh - khiruhumâ ḥattâ yaṣṭaliḥâ . (wa karrara hâdhâ thalatha marrât) .

Akhrajahu Muslim : Taḥrîmul - khiṣâm .
Vol. 9 , P. 458 .

TRANSLATION :

PROHIBTION OF MUTUAL MALICE

On the authority of Abû Hurayrata (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** said :

> " The gates of Paradise are opened on Mondays and Thursdays on which every God's servant is forgiven because he does not associate anyone with Allah , except a man who has mutual malice with his brother."
>
> Thereupon , it was said : " delay these two until they reconcile . (this was repeated three times) ."

Transmitted by Muslim , chapter
(Prohibition of Malice) Vol. 9 , P. 458 .

Comment On The Ḥadith :

Malice is the symbol of enmity and the cause of violence. This is the reason we are against mutual malice until replaced by mutual love and friendship .

Islam has made Paradise available to every person declaring the acknowledgement that there is no god but Allah and that Muhammad is the Messenger of Allah .

Once it is declared , the gateway to Paradise is open to receive such a faithful believer . By doing so , Islam encourages friendship and brotherhood , the bases of co-operation and enhancing the standard of life of the Muslim society . The Qur'an says :

' The good deeds and evil deed are not equal .' Requite the evil deed with that which is best . Consequently , he with whom there is an enmity , will turn to be a close friend ." (Sura 41 : 34)

(٣٢) ما أعده الله لعباده الصالحين

عن أبي هريرة - رضي الله عنه - قال : قال رسول الله - صلى الله عليه وسلم :

" قال الله : أعددت لعبادى الصالحين مالا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر.

فاقرءوا - إن شئتم :

"فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ" (السجدة ١٧)

وفى رواية أضيف قوله :

"وفى الجنة شجرة يسير الراكب فى ظلها مائة عام لا يقطعها. واقرءوا إن شئتم : "وظلٌ ممدود" وموضع سوط فى الجنة خير من الدنيا وما فيها." واقرءوا إن شئتم : " فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ" (آل عمران ١٨٥).

أخرجه الترمزىَ .

TRANSLITERATION :

MÂ A‘ADDAHU ALLÂHU LI‘IBÂDIHIṢ - ṢÂLIḤÎN

‘An Abî Hurayrata - raḍiya Allâhu ‘anhu - qâl: Qâla rasûlullâhi , Ṣalla Allâhu ‘alayhî wa sallama :

Qâla Allâh ta'âlâ :
"A'dadtu li'ibâdiṣ - ṣâliḥîna mâlâ 'aynun ra'at , walâ udhunun sami'at , walâ khaṭara 'alâ qalbi bashar."
faqra'û mâ shi'tum :
" falâ ta'lamu nafsun mâ ukhfiya lahum min qurrati a'yunin " (Assajdah 17)
wa fî riwâyatin udîfa qawluh : "wafil - Jannati shajaratun yasîrur - râkibu fî ẓillihâ mi'ata 'âmin lâ yaqta'uhâ ."
Waqra'û mâ shi'tum : "wa Ẓillin mamdûd ."
" wa mawdi'u sawṭin fil - Jannati khayrun minad - dunyâ wa mâ fîhâ . waqra'û mâ shi'tum : " faman zuḥziḥa 'aninnâri wa udkhilal - Jannata fa qad fâza , wamal - ḥayâtud - dunyâ illâ matâ'ul ghurûr ." (Âla 'Amran 185) .

Akhrajahut - Tirmidhi .

TRANSLATION :

BOUNTIES FOR THE RIGHTEOUS

Abû Hurayrah (may Allah be pleased with him) said : The Messenger of Allah **(P.B.U.H.)** has mentioned the following saying of God :

" Allah said : 'I have prepared for the righteous bounties which were never set on by an eye ,

never heared of by an ear and never occured to a mind .'

If you wish you may read :

'No soul ever knows what is in store for them as a reward for their deeds .' (Sura 32:17)

Transmitted By Bukhâri, Vol. 4 , P.118.

Another version was added to the aforesaid Sacred Ḥadith :

" In Paradise there is a tree whose shade is too large to be cut by a rider in a hundred yeares .

If you wish you may read : ' and an extended shade and a place for a whip in Paradise is better than anything else in this world ."

If you wish you may recite:

'whoever is removed from the Hell - Fire and is addmitted to Paradise, is the winner . And the life of this world is nothing more than a deceiving vanity .' (Sura 3:185).

Transmitted By Tirmidhi , Vol.2 , P.225.

Comments On The Ḥadith :

The righteous is beloved by God and people . His heart is pure , his deeds are pure and his intentions are also pure. In short , he enjoys the purity of the heart, deeds and intentions. consequently , Allah the Most

High Has prepared an eternal life , never thought of by man and no eye has ever been set on this bounty , and no soul has ever learned the great comfort stored for the righteous. He prays at the appropriate time of prayer and he performs also the supererogatory prayers with no limits to the extent that he gains the love of God , and whoever gains the love of God , is quite successful in this world and the Hereafter with that Help of Allah, the Most Hight

> " They forsake their beds to pray to their Lord in fear and hope , who give in charity of that which we have bestowed on them . No mortal knows what bliss is in store for them as a reward for their performance ." (Sura 32: 16 - 17)

The Creator . be He Exalted has visualized the great tree the righteous will enjoy in the hereafter . such a tree is only an example of the happiness of good believer eternally and eventually.

(٣٣) يتنزل الله إلى السماء الدنيا

عن أبي هريرة - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم- قال :

"يتنزل ربنا تبارك وتعالى - كل ليلة إلى السماء الدنيا ، حين يبقى ثلث الليل الآخر، فيقول : من يدعوني فأستجيب له ؟ من يسألني فأعطيه ؟ من يستغفرني فأغفر له ؟

وفى رواية أخرى :

عن أبى هريرة – رضى الله عنه – عن رسول الله صلى الله عليه وسلم قال :

"ينزل الله إلى السماء الدنيا كل ليلة ، حين يمضى ثلث الليل الأول ، فيقول: أنا الملك ، انا الملك . من ذا الذى يدعونى فأستجيب له ؟ من ذا الذى يسألنى فأعطيه ؟ من ذا الذى يستغفرنى فأغفر له ؟ فلا يزال كذلك حتى يضىء الفجر ."

أخرجه البخارى و مسلم – فى صحيحيهما.

TRANSLITERATION :

YANZILULLÂHU ILAS - SAMÂ'ID - DUNYÂ

'An Abî Hurayrata - Raḍiyallâhu 'anhu - Anna Rasûlallâhi - ṣallallâhu 'alayhî wa sallam qâl :

"Yanzilu Rabbunâ - tabâraka wa ta'âlâ - kulla laylatin ilassamâ'id - dunyâ , ḥîna yabqâ thulthul - laylil - Âkhar , fa yaqûlu : man yad'ûni Fa astajîba lahu ?
Mandhalladhî yas'alunî fa u'tiyah ? Man yastaghfirunî Fa aghfira lah ?

Wa Fî Riwâyatin ukhrâ : li'abî Hurayrah :

Yanzilullâhu ilassamâ'id - dunya kulla laylatin hina yamḍî thulthullaylil - awwal , fa yaqûlu : Anal - Malîk ! Anal - Malîk ! Man dha alladhî yad'ûnî fa'astajîba lah ? Man dha alladhî yas'alunî fa'u'tiyah ? Man dha lladhî yastaghfirunî fa aghfira lah ?
fala yazâlu kadhâlika ḥattâ yuḍî'al - fajr ."

Akhrajahul - Bukhâri wa Muslim fî Ṣaḥiḥayhimâ.

TRANSLATION :

GOD DESCENDS TO THE LOWER HEAVEN

Abû Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah **(P.B.U.H.)** said :

" God be He Exalted descends down to the lower heaven every night when its last third remains . He then declares : 'Who calles Me so as to respond to him? Who asks Me so as to give him ? Who seeks My forgiveness so as to forgive him ? "

Transmitted By Bukhari , Vol.8 , P.71

In another version reported by the same narrator , the Prophet **(P.B.U.H.)** said :

" God descends down to the lower heaven by the end of the first third of every night to say :
'I am the Sovereign ! I am the Sovereign . Who asks Me so as to give him ? Who seeks My forgiveness so as to forgive him ? He keeps saying so untill down ."

Transmitted By Muslim in his Sahîh .

Comments On The Ḥadith :

The Ḥadith is an emphasis to the acceptance of prayer submitted faithfully by man to his Lord , Who will be very near to every one calling Him and seeking His forgiveness . He has chosen such an appropriate time for accepting the supplication from His devoted servants when they fersake their beds to turn to the worship of their Lord .

It is significant to say that Allah the Most Hight offers His acceptance of prayer to whoever prayes to God faithfully , especially at this hour of leaving the worldly things behind and concentrating on the path to the Hereafter .

Allah , be He Exalted calls on people to ask so as to be accepted , whether the supplications are concerning prayer , forgiveness bounties or guidance , He is ever ready to accept all .

(٣٤) إذا أحب ا لله عبداً

عن أبي هريرة – رضي ا لله عنه – قال : قال رسول ا لله – صلى ا لله عليه وسلم :

" إن ا لله إذا أحبّ عبدا دعا جبريل – عليه السلام – فقال : إني أحب فلانا فأحبّه . قال : فيحبه جبريل ، ثم ينادى في السماء فيقول : إن ا لله يحب فلانا فأحبوه ، فيحبه أهل السماء. قال : ثم يوضع له القبول في الأرض. وإذا أبغض ا لله عبدا، دعا جبريل، فيقول : إني أبغض فلانا فأبغضوه. قال فيبغضونه، ثم توضع له البغضاء في الأرض."

أخرجه مسلم عن كتاب البرّ والصلة ج١ ص١٣.

TRANSLITERATION :

IDHÂ AḤABB ALLÂHU ‘ABDAN

‘An Abî Hurayrata - Raḍiyallâhu ‘anhu - qâl : Qâla Rasûlullâhi - ṣalla Allâhu ‘alayhi wa sallam :

“ Idhâ aḥabba Allâhu ‘abdan da‘â jibrîla - ‘alayhis - salamu - fa qâl : Innî uḥibbu fulânan fa aḥibbah . Qâla : fa yuhibbuhû Jibrîl, thumma yunâdî fissamâ’i fa yaqûl : Innallâha yuḥibbu fulânan fa aḥibbûh . fa yuḥibbuhû ahlussamâ’ Qâla : thumma yûḍa‘u lahul - qabûlu fil - arḍ

Wa idhâ abghaḍa Allâhu 'abdan , da'â Jibrila fa yaqulu : Innî ubghiḍu fulânan fa abghiḍûh .
Qâla : fa yubghiḍûnah . thumma tûḍa'u lahul baghḍâ'u fil - arḍ "

Akhrajahû Muslim 'an kitabil - Bîrri waṣṣilah J10 , S63 .

TRANSLATION :

WHEN GOD LIKES HIS SERVANTS

It was reported by Abû Hurayrah (may Allah be pleased with him) who said : The Messenger of Allha **(P.B.U.H.)** said :

" Certainly when God likes a servant of His , He calls Gabriel (peace be upon him) and says to him : 'I like so and so , therefore , I want you to like him as well .'
Accordingly , Gabriel likes him , and declares in heaven : 'certainly God likes so and so , therefore , you are required to like him .' Then the beings of heaven like him . Then such an acceptance is proclaimed on earth .

The Prophet adds : when God dislikes a servant of His, He calls Gabriel and says : 'I dislike so and so, therefore I want you to dislike him .' Gabriel

dislikes him and calls the beings of heaven and declares to them : 'God dislikes so and so , you are also required to dislike him .' Accordingly , they dislike him . Then such hatred is proclaimed on earth ."

Transmitted by Muslim , Vol. 10, P.63

Comments On The Ḥadith :

God's love to man is conveyed to Gabriel, so that he may convey to the beings of Heaven. This is not declared in vain. for each member of the Heaven has a duty to perform some of them are assigned to help man according to God's directives , for they are doing what they are commanded .In case of love , man finds help from the angels , giving him encouragement and guiding him . The Qur'an says :

" Certainly , those who say : 'Our God is Allah' , and take the right path to Him , the Angel will descend to them , saying : ' let nothing alarm or grieve you . Rejoice in Paradise you have been Promised. we are your guardians in this world and in the next ."
(Sura 41:30-31) .

(٣٥) صلة الرّحم

عن ابن عوف - رضى الله عنه - قال : قال رسول الله - صلى الله عليه وسلم - فيما يرويه عن ربه :

"أنا الرحمن ، خلقت الرحم ، وشققتُ لها اسما من اسمى . فمن وصلها وصلته ، ومن قطعها قطعته ، ومن ثبتها ثبّته .إن رحمتى سبقت غضبى

رواه أحمد والبخارى وأبو داود والترمذى
وابن حبان والحاكم والبيهقى.

ويقول تبارك وتعالى للرحم :

خلقتك بيدى وشققت لك اسما من اسمى ، وقربت مكانك منىّ . وعزتى وجلالى لأصلن من وصلك ولأقطعن من قطعك ولا أرضى حتى ترضين ."

TRANSLIṬERATION :

ṢILATUR - RAḤIM

'An Ibni 'Awf , Raḍiya Allahu 'anhu qâl : qâla Rasûlullâhi ṣalla Allâhu 'alayhi wa sallam , fîmâ yarwîhi 'an Rabbih :

" Anar - Rahmân , khalaqtur - Raḥim wa shaqaqtu lahâ isman min ismî . faman waṣalahâ waṣaltuh,

wa man qat'ahâ qaṭa'tuh, wa man thabbatahâ thabbattuh .Inna Raḥmatî sabaqat ghaḍabî ."

Rawâhu Ahmad wal - Bukhari , wa Abû Dawûd, wabn Ḥibban, wal - Ḥakîm wal - Bayhaqî .

wa yaqulullâhu tabâraka wa ta'âlâ lirraḥim :

" Khalaqtuki biyadî , wa shaqaqtu laki isman minasmî, wa qarrabtu makânakî minnî . wa 'Izzatî wa Jalâlî , la' aṣilanna man waṣalak, wa la' aqṭa'anna man qaṭa'ak wa lâ arḍâ ḥattâ tarḍayn ."

TRANSLATION :

GOODNESS TO UTERINE RELATIONS

On the authority of Ibn 'Awf (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** reported his Lord as saying :

" I am the Merciful (Al - Raḥmân). I created the Rahim (uterus) and derived its name from My Attribute . He who keeps relation with it , it will keep relation with him, and he who cuts relation with it , it will cut relation with him .

He who affirms it , it affirms him . Certainly My Mercy has preceded My warth ."

Transmitted by Aḥmed , Bukhâri, Abû Dawûd, Tirmidhi , Ibn Ḥibbân, Al - Ḥâkim and al -Bayhaqi .

The Prophet report again :

"God addressed Himself to the Rahim (Uterus) saying: 'I have created you with My Hand , I derived for you one of My Attributes and made near your position to Mine . I swear by My Divinity and Glory , I will keep relation with him who keeps relation with you , and cut relation with him who cuts relation with you . Certainly , I will not be satisfied until you become satisfied as well."

Comments On The Ḥadith :

Uterine relations are attributed to the uterus ar - Raḥim which has taken its name from God's Quality 'Raḥmah' (Mercy) . so He is called 'the Merciful' The uterus has been mentioned as the kindly Room that holds man for nine monthes . starting with the first phase when man's sperm unites with woman's ovum , thereby constituting a cell which moves to the uterus where it is embeded . Throughout the nine months , the embryo receives its air , water and nourishment while

it is still in the uterus . And throughout its stay in the uterus , it receives Mercy .

No wonder if God swears by His Glory that He will have good relation with him who will have good relation with his uterine relations .

(٣٦) خلق آدم

من موّطأ الإمام مالك - رحمه الله - في باب "النهى عن القول بالقدر"

روى في موطأ مالك أن عمر بن الخطاب سئل عن هذه الآية :-

" واذ أخذ ربُّك من بنى آدم من ظهورهم ذرّيتهم وأشهدهم على أنفسهم، ألست بربكم ؟" قالوا بلى شهدنا أن تقولوا يوم القيامة إنا كنا عن هذا غافلين ." (الأعراف ١٧٢)

فقال عمر : سمعت رسول الله . صلى الله عليه وسلمْ ، يسئل عنها : فقال رسول الله - صلى الله عليه وسلم :

"إن الله تبارك وتعالى خلق آدم ثم مسح على ظهره بيمينه ، حتى استخرج منه ذرّية ، فقال : خلقت هؤلاء للجنّة ، وبِعَمَلِ أهل الجنّة يعملون . ثم مسح على ظهره فاستخرج منه ذرّية ، فقال :

خلقت هؤلاء للنار ، وبعمل أهل النار يعلمون .فقال رجل : "يا رسول الله، ففيم العمل ؟ قال : فقال رسول الله صلى الله عليه وسلم :

" إن الله إذا خلق العبد للجنة ، استعمله بعمل أهـل الجنـة ، حتى يمـوت على عمل مـن أعمـال أهـل الجنـة فيدخلـه الجنـة . واذا خلـق العبـد للنـار ، استعمله بعمل أهل النار ، حتى يموت على عمل من عمل أهل النار فيدخلـه به النار."

TRANSLITERATION :

KHALQ ADAMA , 'ALAYHIS - SALÂM

Ruwiya fî Muwaṭṭa'i Mâlikin anna 'Umara Ibnal - Khaṭṭâbi su'ila 'an Hâdhihil - âyah :

" Wa idh akhadha Rabbuka min banî Âdama min ẓuhûrihim dhurriyyatahum, wa ash'hadahum 'alâ anfusihim : Alastu bîRabbikum ? Qâlû : Balâ , shahîdnâ an taqûlû Yawmal - Qiyâmatî : Innâ Kunnâ 'an hâdhâ ghafilîn ." (Al - A'râf 172)

Qâla 'Umar : sami'tu Rasûlallâhi , ṣallallâhu 'alayhi wa sallama yus'alu 'anhâ , fa qâla Rasulullahi , ṣallallâhu 'alayhi wa sallam :

" Inn Allâha , Tabârka wa Ta'âlâ khalaqa Âdama thumma masaḥa 'alâ ẓahrihî bi yamînihi , ḥattâ istakhraja minhu dhurriyyatan fa qâla : khalaqtu Hâ'ulâ'i liljannah , wa bi'amali ahlil - Jannati ya'malûn , thumma masaha 'alâ zahrihî , fastakhraja minhu dhurriyatan fa qâla khalaqtu hâ'ulâ'i linnâr wa bi'mali ahlinnari ya'malûn

Fa qâla rajulun : yâ Rasûlallâhî , fa fimal - ‘amal ? qâla , fa qâla Rasûlullâhî Ṣallallâhu ‘alayhi wa sallam :

“ În Allâha idhâ khalaqal - ‘abda lil - Jannati , ista‘malahû bi‘amali ahlil - jannati , hattâ yamûta ‘ala ‘amalin min a‘mâli ahlil - jannati , fa yudkhiluhûl jannah .

wa idhâ khalaqal - ‘abda linnâri , ista‘malahû bi‘amalin - nâr , ḥattâ yamûta ‘alâ ‘amalin min ‘amali ahlinnâri , fayudkhiluhû bihin - nâr .”

TRANSLATION :

THE CREATION OF ÂDAM

It was reported in Muwaṭṭa’ Mâlik that ‘Umar Ibn il - Khattâb was asked concerning the interpretation of the following verse :

“ when your Lord brought forth from the loins of the children of Âdam , their offspring , and made them bear witness about themselves : ‘ Am I not your Lord?’ They said : ‘yes indeed , we bear witness’ lest you should say on the Day of Judgement : ‘Surely, we were unaware of this .”

‘Umar replied : ‘I heared the Messenger of Allah **(P.B.U.H.)** when asked about it , say : ‘Allah the Most

High has created Âdam then wiped on his back with his right hand until He took out from him an offspring, then said : ‘ I have created these for Paradise , and with the acts of the beings of Paradise they act .’

Then he wiped on his back, until He took out of him an offspring, then said : ‘ I have created these for the Hell - Fire , and with the acts of the beings of Hell - Fire they act .’

A man said : ‘O Messenger of Allah ! what is the reason for work then ?’ The Prophet replied : ‘ Indeed if God has created a servant of His for Paradise , He provides him with the acts of the beings of Paradise, until he dies on the acts of the beings of Paradise to which He takes him .

If He has created a servant of His for Hell - Fire , He provides him with the acts of the beings of Hell - Fire , until he dies on the acts of the beings of Hell - Fire to which he takes him .’

Transmitted in Muwṭṭa’ Mâlik, chapter of the prohibition on the saying concerning fate .

Comments On The Hadith :

Those who read the Ḥadith without understanding what is exactly meant by the mention of the qur’anic verse , Their testimony is not based on an actual

knowledge , the Holly Qur'an refers to the creation of the human beings as beings brought forth from between the backbones and ribs.

The Qur'an emphasized this biological theory as saying :

> "Let man reflect from what he is created , He is created from an ejected fluid that issues from between the backbones and the ribs ."
> (Sura 86:6-8)

In fact , the sperm from which the embryo is created used to come from the testicles whose place was priorly between the backbone and the ribs. the testicles fall down to their normal place a few days before the baby's birth .

The hadith refers also to the fact that some people are destined to go to Paradise and others destined to go to the fire of Hell .

(٣٧) شفقة النبىّ على أُمّته

هذا الحديث أخرجه مسلم فى صحيحه من كتاب الإيمان ج٢ ص١٧٩ .

عن عبد الله بن عمرو بن العاص ، رضى الله عنهما، أنّ النبىّ - صلى الله عليه وسلم - تلا قول الله تعالى فى إبراهيم عليه السلام :

" ربِّ إنهنّ أضللن كثيرا من النـاس ، فمـن تبعنـي فإنـه منـي .... الآيـة"
(ابراهيم ٣٦)

وقال عيسى عليه السلام :
" إن تُعذبهم فإنهم عبادك ، وإن تغفر لهم فـإنك أنـت العزيـز الحكيـم ."
(المائدة ١١٨)

فرفع يديه وقال : اللهم أمتـي .. أمّتـي ، وبكـي. فقـال ا لله عزّ وجـلّ : ياجبريل، اذهبَ إلى محمد – وربُّك أعلم – فسله ما يبكيك ؟

فأتاه جبريل – عليه السلام – فسأله فأخبره رسول ا لله – صلى ا لله عليـه وسلم – بما قال – وهو أعلم ؟

فقال ا لله تعالى : يا جبريل ، اذهب إلى محمد – فقل : "إنا سنرضيك فـي أمتك ولا نسوءك ."

TRANSLITERATION :

SHAFAQATUN - NABIYYI ‘ALÂ UMMATIH

‘An ‘Abdillâhî Ibn Amr Ibnil - ‘Âṣ , Raḍiyallâhu ‘anhumâ - annan - Nabiyya - Ṣalla Allâhu ‘alayhi wa sallama - tala qawlallâhi ta‘âlâ fî Ibrâhîma , alayhis - salâm :

" Rabbi innahunna adlalna kathîran minan - nâsi , faman tabi'anî fa innhû minni ....." (1)

Wa qâla 'Îsâ , 'alyhis - salâm :

"In tu'adh - dhîbhum fa innahum 'ibâduk, wa in taghfir lahum , fa innaka antal - 'azîzul - Hakîm."(2)

Fa rafa'a yadayhi wa qâl :

" Allâhumma Ummatî - Ummatî , wa bakâ ," Faqâlallâhu 'Azza wa Jalla , Ya Jibrîl , idh'hab ilâ Muhammad , wa Rabbaka a'lamu - fasalhu : "Mâ Yubkîka"

fa atâhu Jibrîlu , 'alayhis - salâm - fa sa'alahu , fa akhbarahû Rasûlullâh , salla Allâhu 'alayhi wa sallama bima qâla - wa Huwa a'lam ?

Fa qâlallâhu ta'âlâ :

" Yâ Jibrîlu . idh'hab ilâ Muhammad , fa qul : 'Inna sanurdîka fî ummatika walâ nasû'uk ." (3)

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(1) Ibrâhîm 36
(2) Al - Mâ'idah 118
(3) Akhrajahu Muslim ,the Book of Belief Vol.2 , P.179

TRANSLATION :

THE PROPHET'S KINDNESS TO HIS NATION

On the authority of 'abdillah Ibn 'Amr ibnil - 'As (may Allah be pleased with both of them) who said : The Messenger Of Allah **(P.B.U.H.)** recited God's saying concerning the Prophet Abraham **(P.B.U.H.)** :

> " My Lord ! they have led many people astray , then whoever follows me , he is surely of me , and whoever disobeys me , indeed you are All - Forgiving , Most Merciful ." (1)

He recited God's saying concerning Jesus :

> "If you chastise them, they are your servants, and if you forgive them, indeed you are the Almighty, the All - wise ." (2)

The Prophet then raised his hands in supplication saying :

> "O my Lord, my nation ... my nation ... and wept." At this moment, God be He Exalted said : "O Gabriel ! Go to Muhammad - though God knows better - ask him what made him cry ?" Gabriel did and received Muhammad's answer.

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(1) Sura 14:36
(2) Sura 5:118

God , be He Exalted said : " O Gabriel ! Go to Muḥammad and inform him that We shall make him satisfied and shall never disappoint him ." (1)

Comments On the Ḥadith :

The Hadith draws our attention to an important issue, which every messanger sent by God has Performed his duty towardes the people whom he was sent .

Each prophet carries an important message constituting the Oneness of God and that every worship should be rendered to God alone. The reaction of them differed from a group of people to another , but the reaction of the Prophet was acknowledged by God from whom emanated the messages. The Holy Qur'an narrated to us the Prophet's stories with their people who eventually disobeyed God and His messengers . Therefore their messengers , as having performed that duties , called for accuring their people who declared their disobedience . Had they been left without punishment, they would have left behind people who would lead their next generations astray .

As for the Prophet Muḥammad **(P.B.U.H.)** never was he angry with his people who maltreated him and drove him away from his hometown. He used to say :

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(1) Transmitted By Muslim im his sahih, in the book of belief Vol.2, P.179

"O Lord, guide my people , who are not aware of what they do ."

This is the reason his intercession for his nation was spared until the Day of Jugement No other Prophet was given this Prerogative .

(٣٨) تأجيل الدّين

عن أبى هريـرة - رضـى ا لله عنـه - عـن رسـول ا لله - صلـى ا لله عليـه وسلم- قال :

" إن رجلا لم يعمل خيرا قطّ ، وكان يداين الناس ، فيقول لرسوله : خـذ ما تيسّر ، واترك ما عَسُرَ ، وتجاوز ، لعل ا لله تعـالى أن يتجـاوز عنّـا ، فلمـا هلك، قال ا لله - عزّ وجلّ - له : هل عملت خيرا قطّ ؟

قال : لا ، إلا أنهّ كان لى غلام ، وكنت أداين الناس ، فإذا بعثته ليتقاضى . قلت له خذ ما تيسّر ، واترك ما عَسُرَ ، وتجاوز ، لعل ا لله يتجاوز عنا .

قال ا لله تعالى : قد تجاوزتُ عنك "

أخرجه النسائىّ .

TRANSLITERATION :

TA'JÎLUD - DAYN

'An Abû Hurayrata - raḍiyallâhu 'anhu - 'an Rasûlillâhî - Ṣallallâhu 'alayhî wa sallama qâla :

> " Inna rajulan lam ya'mal khayran qaṭṭ wa kâna yudâyinun - nâs fayaqûlu lirasûlih : kudh mâ tayassara watruk mâ 'asura wa tajâwaz , la'allallâhha ta'alâ an yatjâwaza 'annâ ."

flammâ halaka qalallâhu , 'azza wa jalla lahû : 'Hal 'amilta khayran qaṭṭ ? Qâla : Lâ illâ annahû kâna lî ghulamun , wa kuntu udâyinun - nâssa , fa idhâ ba'athtuhû liyataqâḍâ , qultu lahû :

> khudh mâ yayassara watruk mâ 'asur wa tajâwaz la'allallâha yatajâwzu 'annâ ."

Qalallâhu ta'alâ : "Qad tajawaztu 'ank "

Akhrajahun - Nasâ'i .

TRANSLATION :

THE DELAY OF DEBTS

Abû Hurayrah (may Allah be pleased with him) narrated : The Messenger of Allah **(P.B.U.H.)** to have said :

> " A man had never done any good deed in his lifetime . He used to contract debts with people for a fixed time . He was known by telling his servant: 'collect what is possible and leave off him who is

in hardship , and forgive . who knows, perhaps God forgives us .'

when he died , God the Most High , asked him : 'Did you ever perform any good deeds ?'

He answered : 'No , except that I had a servant of mine and I was contracting debts with people for a fixed time . whenever I sent him to collect debts , I used to tell him to receive the possible payment and forget about that which is not possible , and forgive . who knows my Lord may forgive us .'

Consequently , God said : " I have forgiven you ."

Transmitted by Nasâ'i , in his sunan , chapter 'Being kind in Demanding debts', and Bukhari , Vol.4 , P.21

Comments On The Ḥadith :

It was reported on a good authority that debt is both hardship and grief by day and night . This is the reason Islam has made the drop of it or its delay a recognized facility rendered by the debitor .

Islam has declared one of the eight directions of utilized the Zakat (alms) as relieving the person on debt by giving him from the fund of zakat No wonder if the person who had not offered any goodness during

his lifetime except forgiving debts or delaying them , is entirely forgiven by God .

(٣٩) إخفاء الصدقة

عن أنس بن مالك - رضى الله عنه - عن النبىّ - صلى الله عليه وسلم- قال :

" لما خلق الله الأرض جعلت تميد فخلق الجبال - فعاد بها عليها فاستقرّت، فعجبت الملائكة من شدة الجبال ."

قالوا : "يا ربّ هل من خلقك شيء أشدّ من الجبال ؟"

قال : نعم ، الحديد ؟ قالوا ياربّ فهل من خلقك شيء أشد من الحديد ؟

قال : نعم - النار . فقالوا :

يا ربّ ، فهل من خلقك شيء أشدّ من النار ؟ قال : نعم - الماء .

قالوا يا رب - فهل من خلقك شيء أشدّ من الماء ؟ قال : نعم - الريح .

قالوا يا ربّ - فهل من خلقك شيء أشدّ من الريح ؟

قال : نعم ابن آدم : تصدّق بصدقة يمينه يخفيها من شماله ."

أخرجه الترمزى - رحمه الله تعالى - فى أواخر
جامعه جزء ٢ ، ص ٢٤١ - ٢٤٢ .

TRANSLITERATION :

IKHFÂ'UṢ - ṢADAQAH

'An Anasi Ibni Mâlik , Raḍiyallâhu 'anhu , anin - Nabiyyi Ṣalla Allâhu 'alayhi wa sallam Qâl :

" Lammâ khalaqallâhul - arḍa , ja'alat tamîdu , fakhalaqa al - jibâla , fa 'âda bihâ 'alayhâ fastqarrat. fa 'ajibatil - malâ'ikatu min shiddatil - jibâl Qâlû : yâ Rabbi , Hal min khalqika shay'un ashaddu minal - jibali ?

Qâla : Na'am al - ḥadîd . Qâlû : ya Rabbi, fa hal min khalqika shay'un ashaddu minal - ḥadid ? Qâla : Na'am - an - nâr .

Fa qâlû : yâ Rabbi , fahal min khalqika shay'un ashaddu minan - nâr ? Qâla : Na'am - al - mâ' . Qâlû : ya Rabbi : fa Hal min khalqika shay'un ashaddu miṇal - mâ' ? Qâla : Na'am - ar - Rihu . Qâlû : ya Rabbi , fa hal min khalqika shay'un ashaddu minar - rîḥi ? Qâla : " Na'am , Ibnu Âdama taṣaddaqat yamînuhû yukhfîhâ min shimâlih."

Akhrajahu at - Tirmidhi - Raḥimahullâhu Ta'alâ fî kitâbih , J.1 , S.241-242 .

TRANSLATION :

THE SECRET SADAQAH

On the authority of Anas (may Allah be pleased with him) who said : The Messenger of Allah **(P.B.U.H.)** narrated this sacred Ḥadith :

" When God created the Earth it started to quake . So He created the mountains and fixed them on earth untill it setlled . When the angels saw the mountains , they woundered from their strength . they enquired : 'O Lord ! is there any of your creation who is stronger than the mountains ?' God said : 'yes , the iron .' They said : 'O Lord ! is there any of your creation who seems to be stronger than the iron ?' He said : 'The Fire' . They inequired again : 'Is there anything stronger than Fire ?' He said : 'yes , water' . when they enquired about that which could be stronger than the water , God replied : 'The Wind' .

The angels asked again : 'O Lord ! is there anything that could be stronger than the wind ?' God said : 'yes , man . He has given charity with his right hand , thereby concealing it from his left hand ."

Transmitted by Abu 'Îsa al - Tirmidhi as a good Hadith.

Comments On The Ḥadith :

Ṣadaqah or charity that should be recognized by Muslims as a right assigned to the poor from the wealth of the rich .

As one of the five fundamentals of Islam , ṣadaqah / zakat must be practised side by side with the other devotional practices especially prayer . Those who Practise the zakat but do not perform prayer , there ṣadqah is not acceptable .

Allah the Most High , in His benign mercy , promises us rewards manifold if we help our brethren . But there is one basic condition for being thus rewarded . And it is this that when we pay in the name of Allah , especially in secret , we should not expect nor demand any wordly gains from the benefitiaries .

The Prophet **(P.B.U.H.)** encouraged people to depend on themselves and work hard to earn their living . To this the Prophet said :

> " It is better for one of you to take his rope , collect a load of firewood , carry it on his back and sell it . Allah thereby preserving his self - respect , than that he should beg from people whether they give him or refuse to give him anything .

The Prophet , by so doing , condemns begging as long as the beggar is able to work. Concerning those who have taken begging as a profession , the person who is begging is usually losing his humanity and dignity , especially he who is capable of working.

Islam then emphasized the protection of one's fame and honour by exhorting the rich to look for the poor and the needy to save them from hunger unemployment , diseases and illiteracy . In order to preserve the dignity of the beggar , the Prophet declares :

" When a man is always begging from people . the result will be that he will come on the Day of Judgement with no flesh on his face ." (Reported on God authority) .

(٤٠) فضل الصوم

عن أبي هريرة – رضى الله عنه – قال : قال رسول الله – صلى الله عليه وسلم – قال الله عزّ وجلّ :

" كل عمل ابن آدم له ، إلاّ الصيام ، فإنّه لى ، وأنا أجزى به . والصيام جُنّة، فإذا كان يوم صوم أحدكم ، فلا يرفث يومئذ ، ولا يصخب ، فإن سابه أحد يومئذ أو قاتله ، فليقل : إنى صائم .

والذى نفس محمد بيده ، لخلوف فم الصائم أطيب عنـد الله يـوم القيامـة من ريح المسك .

وللصائم فرحتان يفرحهما : إذا أفطر فـرح بفطـره ، وإذا لقـى ربّـه فـرح بصومه ."

(رواه مسلم) .

TRANSLITERATION :

FAḌLUṢ - ṢAWM

'An Abî Hurayrata , raḍiyallâhu 'anhu - qâl : Qâla Rasûlullâhi - ṣalla Allâhu 'alayhi wa sallam : Qâla Allâhu 'azza wa jall :

" Kullu 'amali Ibni 'Âdama lahû , illaṣ - ṣiyâm , fa innahû lî , wa Anâ ajzî bih . was - siyâmụ junnah , fa idhâ kânna yawmu ṣawmi aḥadikum falâ yarfuthu yawma'idhin wa lâ yaṣkhab . fa in sâbbahû aḥadun aw qâtalahû , fal - yaqul : Innî ṣâ'imun , walladhî nafsu Muḥammadîn bî yadîh : Lakhulufu famiṣ - ṣâ'imi aṭyabu 'indallâhi yawmal - Qiyâmati mîn rîḥil - misk . wa lissâ'imi farḥatâni yafraḥumâ :

Idhâ aftara fariḥa befiṭrih , wa idhâ laqiya Rabbahû , fariḥa biṣawmih .

(Rawâhu Muslim) .

TRANSLATION :

THE VIRTUE OF FASTING

Abû Hurayrah (may Allah be pleased with him) narrated the Messenger of Allah **(P.B.U.H.)** to have said :

" Allah be He Exalted said : 'Every action performed by man belongs to him , except 'Fasting' , which belongs to Me , and I alone reward for it .' Fasting is protection . one of you on the day of fasting is forbidden to commit evil deeds or utter vain talk . Therefore , once he is abused or fought by anyone , he should say : 'I am fasting' .

By Him in whose hand is the soul of Muḥammad , the odour of the mouth of the fasting person is better in the sight of Allah , on the Day of Judgement , than the odour of musk .

Indeed , two joys are enjoyed by the person fasting : Once when he comes to break his fast at sunset and once again when he meets his Lord ."

Transmitted By Muslim .

Comments On The Ḥadith :

Fasting is stated by Islamic Law to be an abstinance from eating , drinking , smoking and sexual intercourse all the day from dawn to sunset . Fasting is the means by which the Muslim voluntarily abandons certain legament enjoyments as a means of putting his soul to a test and promoting its capacity for perseverance thereby strengthening his will to keep away from sins both obvious and obsecure .

Such an abstinance is legislated by the Qur'an and the sunnah in order to improve Man's behaviour and conduct .

It is a Submissin and humility to Allah , the Most High, for gaining the pleasure of God who is the only One to reward for it "Fasting is Performed for My sake and I am the Only one to reward for it ." (a sacred Tradition)

It is well -known that each institution of worship has its own ample significance , but the significance of fasting is unique for it is apparently a quite suffering , but in fact a divine mercy . it arouses kindness and urges for giving charity . It breaks arrogance , teaches patience and establishes the qualities of rightoeusness .

When fasting requiers us to abstain from eating and drinking from dawn to sunset , it teaches us at the same

time the essence of endurance and self - restraint and plants in our hearts the causes of mercy .

(٤١) الصبر على البلاء

" إنّ من استسلم اقضائى ورضـى بحكمـى وصبر علـى بلائـى بعثتـه يـوم القيامة مع الصديقيين"

رواه الديلمى عن ابن عباس رضى ا لله عنهما .

ويقول حديث قدسىّ آخر :

" انطلقوا يا ملائكتى إلى عبدى ، فصبّوا عليه البلاء صبًا . فيصبـون عليـه البلاء ، فيحمد ا لله ، فيرجعون فيقولون : (يا ربنا : صببنا عليه البلاء كمـا أمرتنا ، فيقول ارجعوا فإنى أحبّ أن أسمع صوته)"

رواه الطبرانى فى الكبير عن أبى أمامة (رضى ا لله عنهما).

TRANSLITERATION :

ASSABRU 'ALAL - BALÂ'

Inna man istaslama liqadâ'î , wa raḍiya beḥukmî , wa ṣabara 'alâ blâ'î , ba'athtuhû yawmal - Qiyâmati ma'aṣ - ṣiddîqîn

(Rawahud - Daylamiyyu 'an Ibni 'Abbasin Raḍiyallâhu 'anhumâ).

wa yaqûlu ḥadîthun qudsiyyun âkhar : " intaliqû yâ malâ'ikatî îlâ 'abdî , fa ṣubbû 'alayhil - balâ'a sabbâ , fa yasubbûna 'alayhil - balâ'a , fa yaḥmadullâh , fa yarjî'ûna fa yaqûlûn : yâ Rabbanâ , sababnâ 'alayhîl - balâ'a kamâ amartanâ . Fa yaqûlu : irji'û , fa innî uḥibbu an asma'a ṣawtah ."

(Rawâhul Tabarâni fil - kabîr 'an Abî Umâmah)

TRANSLATION :

PATIENCE TOWARDS TRIBULATIONS

Ibn 'Abbâs (may Allah be pleased with him) reported the Prophet **(P.B.U.H.)** to have narrated God's saying :

" Indeed , whoever surrenders to My Decree , accepts My Judgement and exercises patience on My affection, I will certainly resurrect him on the Day of Judgement among the most truthful ."

Transmitted by Daylamî who reported that this Sacred Ḥadith is concerning one of the Pillars of Faith which is "fate" both good and evil .

In another Sacred Ḥadith , the Prophet **(P.B.U.H.)** narrated the following for his Lord :

"O My angels ! Proceed to My servant and pour tribulation on him abundantly , which they do . Nevertheless , he praised God . The angels return to their Lord saying : 'O our Lord ! We poured tribulation on him abundantly as you commanded.'

God says : "Go back , for I love to hear his voice."

Transmitted by Ṭabarâni in al - kabîr .

Comments On The Ḥdith :

Patience is a symbol of faith . It shows how much man is capable of bearing tribulations and hardships . The Holy Qur'an has encouraged the believers to exercise patience when they are afflicted by trouble . It was stated that among the actual righteousness (al - birr) is " steadfast in trial and adversity ." (Sura 2: 177)

The Qur'an calls upon Muslims to resort to prayer and patience , for such will relieve man from hardships as saying :

" Believers ! Fortify yourselves with Patience and Prayer . Allah is with those that are patient . Do not say that those who were slain in the cause of Allah are dead ; they are alive although you are not aware of them ....

We shall test your steadfastness with fear and famine , with loss of life and property of crops , Give good news to those who endure with fortitude , who in adversity say : 'We belong to allah , and to Him we shall return .

On such men will be Allah's blessing and mercy ; such men are rightly guided ." (Sura 2:153-157).

With only God is our Success .

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